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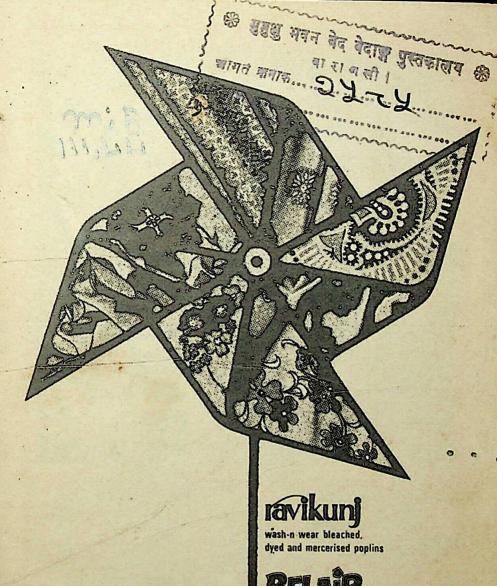
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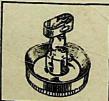
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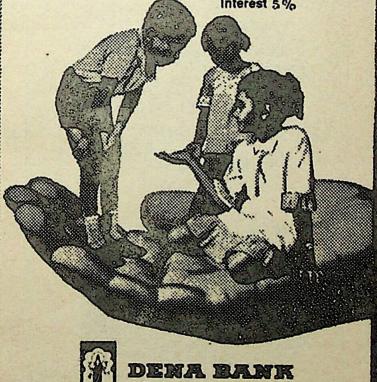
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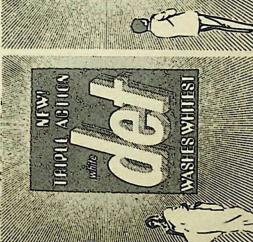


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FRONT COVER

Sant Tukaram blessing Sant Niloba

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VOL. XX, No. 23

आ नो भद्राः ऋतवो यन्तु विश्वतः। Let noble thoughts come to us from every side Rigveda 1-89-1



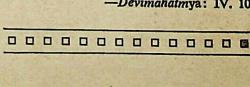


### Prayer to Mother

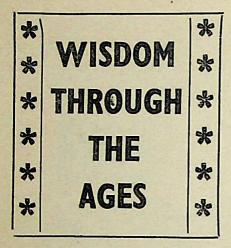
शब्दात्मिका सूविमलग्यंजुषां निधानमृद्गीथरम्यपदपाठवतां च साम्नाम्। देवि त्रयो भगवती भवभावनाय वार्ता च सर्वजगतां परमातिहन्त्री ।।

Devi! You are the Embodiment of the Sacred Word (Sound-Principle) and (thus) the Basis of the highly pure expressions of the Rig-Veda, the Yajur-Veda and the Sama-Veda, with their beautiful syllables and chants, such as the Udgitha; You are the three Vedas and the Divinity endowed with all the blessed powers and glories; You are truly the Sustenance (of the Universe) during (its) creation and continuance, and the Remover of the great sorrow of all the worlds.

-Devimahatmya: IV. 10.







#### GEMS FROM GURUDEV RANADE

Religion is for all humanity; its manifestations are for different races and climes.

Religion is a matter of eternity; its forms have only existence in time.

Religion concerns itself with the essential; its forms, with the accidental.

Religion is the embodiment of the universal; its forms are individual manifestations of it.

The relation of the One and the Many is nowhere better exhibited

than in the relation of Religion and its various forms.

Religion has to steer itself clear of the Scylla and Charybdis that surround it on both sides. For, on the one hand, there is the danger of Superstition which is an unworthy view of God; on the other there is Scepticism which is a denial of God.

We must combine a philosophic view of reality with an empirical study of faiths, so as to be able to find a reasoned justification for our religious aspirations and attainments.

Indeed philosophy and religion, yoga and bhakti, karma and jnana are so intensely connected with each other that by separating the one from the other you make both impotent.

I believe that philosophy without religion is life form without spirit, and that religion without philosophy is like spirit which cannot work without form. It is in the supreme combination of form and spirit, of philosophy and religion, that the salvation of the nation lies.

# Kulapati Vani

## Creative Education

IT must be realised that a student is a composite product of his individual talents and aptitudes; his heredity and environment, the association which springs from his relations to his society and his country; the imponderable influences of the soil; the sights, sounds and habits of his native land, and, above all of the culture into which he is born.

These factors may not be all apparent in the student; but nevertheless they constitute his sub-conscious self. Creative education thus takes its stand on the fact that nothing alien to the individual naure of a student can be taught without denying self-fulfilment.

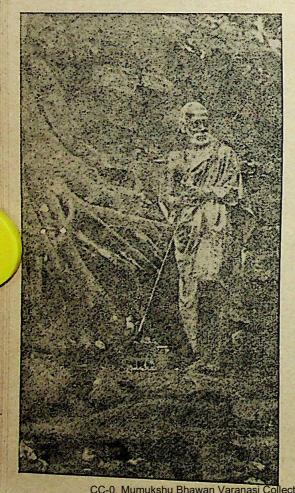
The first step, therefore, in such an education is to teach the student to study, express and live up to the permanent values of his native culture.

In order to discover the fundamental of such an education we must begin the search with an entirely fresh outlook. In doing so we must take the stand-point of India; we must evoke the genius of our culture.

We may not be partial to ourselves, but in any event we must be true to ourselves. We must get rid of inferiority complex.

By the self alone can the self be raised.

# THE STORY OF A PHOTOGRAPH



THIS picture of Sankaracharya Kanchi Kamakoti Peetha taken at Srisailam in Andhra P desh has a great significance.

Because, the Acharya, while of descending to pose for this plot graph, intended to pinpoint place where Adi Sankara performed penance during his Vije Yatra centuries ago.

The strange string of events the led to the final snapping of the photograph is a short tale by itself to relate which, I should go be to that wonderful day in Mail 1967, when I was lucky and ble ed enough to be by his side.

I have asked myself often why should be eager to photograph the Acharya who is neither you handsome nor attractive in the final worldly sense.

While I still have not come with a convincing explanation fact remains I have derived supreme satisfaction each time could afford to present the Acha with an album of his photograp

I do not want to sound autor graphical but the subject ollection. Digitized by eGangom

His Holiness, Sri Chandrasekharendra Sarasvati, the Sankaracharya of Kanchi Kamakoti Peetham was eighty-one on June 4. This God's chosen saint to guide mankind has confined himself to the four walls of his humble dwelling at Sivasthanam for the past two years or more. And yet mentally, he has been with all of us, praying for us all, erring humans. His saintliness is not exclusive of solicitude for lesser persons on a mundane plane. If he could make a press photographer happy by obliging him with a halt at a particular spot hallowed by the wandering feet of Adi Sankara, that surely, is essence of humanity of which are made most great souls.

Kanchi Acharya touches the innermost chords of my being, throwing into importance my first encounter with Him fourteen years ago.

He was then in Chaturmasya Deeksha at Vanagaram near Madras. Those years, I was quite antagonistic to religion, and viewed with suspicion even its genuine votaries. I had therefore no desire to meet him. But I was obliged to deliver him a message from my father and there was no avoiding that duty.

When ushered into his presence, I was momentarily taken aback to observe not an ordinary Sanyasin of my imagination, but a small huddled up person, looking queer with a mound of Tulsi and Bilwa garlands piled high on his head. The numerous shirtless devotees around looked formidable, reminding me of my grandfather's aggresive practice of untouchability.

The Acharya beckoned me close, graciously overlooking my unorthodox attire, and asked me to be seated. Rather nervous, I related the purpose of my visit, answered a few more of his questions and then hurriedly sought leave. Just before parting however, I looked up into his face, rather carefully this time and noted his large, gleaming ashsmeared forehead, his beautiful stubble of white beard, his thin expressive mouth and his eyes.... the eyes that shed intense affection.

I instantly liked his face, particularly when a smile curved up his lips. In subsequent years, whenever I visited him, I used to await that smile ... that unique smile of an ascetic.... which appeared to affirm all the joys and sorrows of life and yet was not part of the world I knew so well.

As a staff photographer of the Express group of papers, I was assigned to cover many events in which the Acharya participated. This gave me an opportunity to observe him at close quarters. I also occasionally accompanied him in his walking tours.

The British author, Paul Brunton, describing his meeting with the Acharya in Chingleput in 1931 referred to an 'elusive element' present in the Acharya's face.

aptly termed spirituel in French. I saw this quality not only in his face but in his entire frame, whether he was performing Puja, conversing with devotees or simply

permeating the very atmosphere in

which he moved.

I tried to capture on film facets of this great personality, wondering whether I might at all succeed in communicating to the viewer a fraction of the divine impact I frequently felt in his presence.

Srisailam is one of the sacred Siva Kshetras mentioned in Dwadasalinga Stotra. Adi Sankara's Sivananda Lahari too contains a reference to this place. Undoubtedly Adi Sankara visited this

place.

One day during his sojourn at this place, it seems the Acharya, accompanied by some Pandits, walked to Hatakeswaram, a few miles down the Mallikarjuna temple, entered the threshold of a valley and settled himself on a slab beneath a huge tree.

Shri Kalluri Venkata Subrahmanya Deekshitulu, an author and poet who was with the Acharya that day, related to me in minute detail the picturesqueness of the location and how the Acharya chose to conduct a Sutra-Bhashya-Patham in the coolness of the forest vegetation there. I deeply regretted the missed opportunity to photograph one of the greatest living saints discourse with devotees, as in times of yore, in a typical mid-of-the-forest-ashram setting.

When Shri Deekshitulu related the more significant part episode, that the Acharya had precisely marked the place where Adi Sankara performed penance,-I indeed inconsolable! Acharya also wanted the 'Lotus feet of Adi Sankara' engraved on the stone slab to enable future generations to identity the sanctified spot.

Shortly after this, I went to Srisailam to have Darshan of the Acharya. It was my habit to pay respects to him in the early hours of dawn, as there would be few visitors at that hour.

One morning around 4 a.m., when I approached the camp of the Math, I found the Acharya ready to leave for some undisclosed place. Many of the Math inmates were still asleep. Only few attendants were around. The silence of the early morning hung on us heavily as suspense mounted over the Acharya's sudden decision to leave the camp.

Feeling quite adventurous, I slung my camera to be ready for whatever the day proferred and then decided to follow the Acharya.

He began walking down the ghat road and after about an hour reached Hatakeswaram where there is a Siva temple. He sat beside a pool of water and beckoning Shri Mandaleeka Venkata Sastry (a distinguished Tara Vedanta pandit who passed away recently) started conversing in Sanskrit.

I realised a few minutes later that the Acharya was discussing his imminent retirement from the Peetham and his desire to go into permanent seclusion. The Acharya was speaking in terms of settling down at the very place he was seated that moment and desired his successor, Sri Jayendra Saraswati to proceed with the Andhra tour. Shri Mandaleeka Sastry and others present, including myself, were quite upset and did not know what to do next.

A few, stricken by grief, actually broke down at the Acharya's words. How could we break this news to Sri Jayendra Saraswati? How could we persuade the Acharya to resume his Andhra tour? Though I was a mere witness to this occurrence, I could not remain unaffected either.

Through all these moments of anguish, my secret wish to obtain a photograph of the Acharya at the spot hallowed by Adi Sankara kept recurring. However, it was hardly the oppurtune time to entertain such trifling wishes, much less openly express them to the Acharya or anybody else.

One more hour of suspense passed during which the Acharya bathed in the nearby pool and finished his Japa. He later got up, wended his way into the valley lying across the ghat road opposite and did not stop until he reached

the Adi Sankara landmark.

Terribly excited, I rushed after him to get my pictures before he chose to move away again. But he quietly stood beneath that tree, and as if to give me enough time, exchanged a few words with the handful of devotees around, while I leisurely composed and got my pictures. He didn't move until I announced that my job was done!

Later that day, Sri Jayendra Saraswati and others arrived at Hatakeswaram, to plead for a change of Acharya's decision—a very, very difficult task by any account, knowing as I do, how uncompromising the Acharya can be at times.

But he eventually consented to various entreaties to resume the tour, and his subsequent visit to important towns in Andhra Pradesh are recent history. But as long as the Acharya camped at Srisailam, he frequented Hatakeswaram, drawn as if by a magnet to the grand, wild, splendrous thicket sanctified by the footsteps of Adi Sankara.

One of the names found in Adi Sankara Sahasra Namavali addresses him as Srisaila Gamanotesuka. Adi Sankara, it appears, is always longing to visit Srisailam! No wonder, the Kanchi Acharya too was eager to go there—and having gone, desired to stay there for ever!

# Niloba and other disciples of Tukaram

SMT. SAVITRIBAI KHANOLKAR

NILOBA Makassare was the last great Varkari (pilgrim) of the Vithala Sampradaya's line of saints which flourished unbroken for five centuries throughout Maharashtra.

Born in Pimpalaner in 1635, he was better known as Pimpalaner-kar. From childhood, his devotion to God singled him out as a born devotee whose heart, like a flower yearning for the light, was ever open to the grace of God.

He conducted beautiful kirtanas vibrating with divine love. Sincerely humble and content with what he got, he had no desires for worldly riches or fame and though married, one can say that Niloba lived like a real sadhu at heart.

It happened on a pilgrimage to on for several days with Pandharpur that he heard of the food getting less.

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized getting glass.

from the devotees there about the greatness of Tukaram as a saint, So Niloba without wasting a moment, left for Dehu and surrendered at Tuka's feet. Thus he became one of his 14 tal-strikers who beat time with various instruments during the kirtanas of the great saint.

When the marriage of Niloba's daughter was to be celebrated, his house was empty and he didn't have a thing to cook for the wedding feast. His wife was full of anxiety but Niloba didn't seem perturbed for he had put his cares in the hands of Vithala (Krishna).

On the day preceding the marriage, Panduranga came to his house in the guise of an old Brahmin. He kept some grains tied up in the corner of his *dhoti* and told Niloba: "I'm a poor Brahmin and I have some grains. I want you to cook for me, for I wish to eat here."

"Don't waste your grain," said Niloba, "come and eat with us."

"But I'm terribly hungry," retorted the Brahmin, "so take this Shidha, mix it with your wedding stuff and please make haste to prepare puris and serve them now."

Niloba's wife did as he had, desired; she mixed his gift with the wedding preparations and fed him. On the wedding day, the Brahmin stayed on to help and they fed 500 people and served another 500 the next day and so on for several days without any of the food setting less. Niloba

felt at peace in his heart, leaving the worrying to Panduranga (Krishna) and meditating on Him.

One day Niloba prayed to Tuka for Diksha (initiation). "Yes, some day I will give it to you", promised the saint. Later he even assured him that he would not leave this world without first initiating him.

So Niloba retired to his own village to await the call of the Master. One can imagine his stupefaction and sorrow at the sudden news of Tukaram's departure for heaven.

Niloba's pain struck at his vitals and hastening to Dehu, he took a vow to give up life unless Tukaram came before him and gave him Diksha.

So, holding fast to his resolve, Niloba sat on the ghat by the Indrayani river for 42 days without eating, drinking or speaking. Neither did he feel the slightest urge to satisfy even his body's needs. He had entirely withdrawn his mind from the senses while his heart cried in the bitter agony of separation which he could no longer bear. At the end, Vithala graciously gave him his darshan, over which Niloba composed a beautiful poem.

Tukaram initiated him and taught him the essence of Advaita (Monism) or Self-realization in universal Oneness. In lieu of prasad, Tuka gave Niloba his cymbals and Vina.

Then Niloba asked: "Maharaj,

after me, whom should these tals and vina belong to?"

Tuka said, "In the village of Showoor near Aurangabad, there's a Brahmin named Shankara; give them to him."

Niloba followed his Master's instructions and towards the end of his days, he surrendered the tals and Vina to Shankar Swami of Showoor. The latter was found to be a great devotee of Lord Panduranga and of his saint, the blessed Tukaram.

Niloba's verses are not perfect, elegant and smooth as those of Tuka's. They are nevertheless full of selfless love and very much liked by the Varkaris of Pandharpur.

#### Disciples of Tukaram

We must first mention Tuka's own little brother, Kanhoba who became his disciple and belonged to the 14 in charge of the tal (measure) in his kirtanas. He has many abhangas to his name.

Bahinibai, born in 1662 at Sirur, came to Tukaram at the age of 12. She recorded the spiritual lineage of Tukaram in her abhangas and later became a follower of Swami Ramadas who gave her an image of Maurti which is still worshipped in her household.

Mahadajipant was the Kulkarni of Dehu. A man of pure integrity and a profound devotee of Tukaram. He rebuilt the temple of Vithala out of funds from the revenue of a farm which was gifted to Tukaram but which he with profound joy LIFCO invites their readers to meet the world famous GEORGE SAVA in his

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refused to accept.

He saw to Tuka's worldly welfare and protected his interests since that was completely out of his range while he swam in the sea of bliss that was God.

Santaji Jaganade known as Santaji Teli, and Gangarama were both deeply attached to Tukaram and wrote down his abhangas. They were some of his most sincere disciples.

Rameshwar Bhat was a Brahmin hailing from Karnataka who settled at Vagholi whose tutelar deity Vyaghreshwar he worshipped. His arati of Tukaram which he composed with great devotion is well known for its beauty and depth of feelings.

Shivaba Kasara of Lohagaon like Bhat, started his career by first hating Tukaram and then becoming his disciple. His wife who had been angered at his doing so, threw boiling water over Tukaram when he visited Lohagaon.

These are few of the saint's outstanding disciples, as little is known of the others. Each great saint collected a galaxy of devoted followers of whom there are no consistent reports or records.

[Series concluded] (Copyright: Author)

Correction
In page 33 of Bhavan's Journal dated September 2, 1973 (Sant Jnaneshwar-II) it was mentioned that Jnaneshwar left this world on the third day of the dark formight of Kartika. The correct day is the thirteenth, clarifies The Author.

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Echoes from Eternity-7

# PROVEN PRECEPTS

THE wise should not keep pending any work which would destroy peace of mind.

Hence Vyasa the compiler of the entire scripture immediately composed the *Bhagavata* at the instance of Narada.

One must speak at the proper time, valiant in war and brave in adversity.

Vritra was honoured by the gods and demons alike who were pleased at this courage and other virtues.

One must not, resorting to cunning, appropriate what one is not qualified to possess.

Achyuta (Lord Vishnu), verily, severed the head of Rahu while drinking nectar (which he was not qualified to drink).

One must, without coveting others' property, earn wealth by

Nabhaga who always spoke the truth received much wealth.

Realising that life ebbs away every moment one must do what is to be done betimes.

Khatvanga gave up all attachment knowing that only one muhurta of his life remained.

One who torments the people, though honourable, must be expelled.

000

Sri Krishna who was praised by the wives of Kaliya expelled the serpent from the river Yamuna.

One must not start a war; nor must one spare those who cause the same.

Hence Sri Krishna slew the guards of the mighty bow, the entire army, the elephant (Kuvalayapida) and the (foremost among the) wrestlers.

Even a mighty person is not respected in the world if he is harmless.

Balarama who visited the Vraja country (Gokula) was honoured by Yamuna only after he forcibly dragged her with his plough.

One must not create ill-will towards others, especially towards the strong.

Even Duryodhana, along with all his brothers, was slain by Bhima due to ill-will.

A villain must not be given any help even though he is on the verge of destruction.

Siva who bestowed the desired boons on Vraka had to flee for fear of life (from Vraka) to Vaikuntha.

He who holds in contempt the illustrious, does thereby hasten his ruin.

Dvivida, the monkey, who was hostile to the people and mischievous was slain by Balarama.

Srimat Suniti Bhagavata (Sukrtindra Indological Series No. 1) of Ramacharya, Edited by Dr. G. K. Pai, Published by Sukrtindra Oriental Research Institute, Cochin-682 002, Price Rs.15/-.

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### G. L. Mehta

# a distinguished diplomat

GAGANAVIHARI Lallubhai Mehta is no more. His death has left a significant void in Indian diplomacy, for he was one of our most distinguished diplomats. His tenure as Indian ambassador in the United States was marked by a consolidation of Indo-American friendship and deeper understanding between the two great democracies.

In a sense, he was not merely a political ambassador, but a cultural one too. He interpreted Indian culture to Americans in the course of his lectures which were later compiled in a book form *Understanding India*.

And he was a man of letters.

Some of his books such as Dilemmas in Planning, Avali Ganga (Gujarati) have established him as an eminent writer in English and Gujarati.

He was a great speaker too. Persuasive and yet effective, he shone in world formus in advocating India's cause and viewpoint.

A Council Member of the Bhavan, he was deeply interested in its progress. A frequent contributor to the *Bhavan's Journal* and *Samarpan*, his writings have borne the stamp of a mature mind cast in a felicitous and expressive mould.

Most of all his humorous writings have captivated many a heart. And that showed him up as a great humorist. In fact, there is an episode in the last moments of his life doing the rounds.

While on death bed, he felt his palm was itching and he told of this to his wife, remarking that it was indicative of the coming of Lakshmi (wealth). Upon which, the genial Mrs. Mehta quipped that instead of Lakshmi, only the family doctor was coming at that time. Shri Mehta did not leave at that. He again remarked that perhaps it was wealth meant for the doctor!

Such was his sense of humour even at the point of death. Surely the nation has lost a most accomplished gentleman in his demise and Indian diplomacy one of its doyens.

May his soul rest in peace.

000

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A classic does not yield its nuggets of gold to the casual votary but only to those who put in sustained and devoted study.

Dr. Viswanatha Satyanarayana, author of Ramayana Kalpa-vrik-shamu, his magnum opus in Telugu which won for him the coveted Inanpitha Award, in a series of exclusive articles for the Bhavan's Journal gives rare insights into the profound depths of Ramayana, India's great epic.

# What is Ramayana to Me-V

Dr. Viswanatha Satyanarayana

IF ever a woman looked divinely beautiful, it was that woman who stood in the gate of the hermitage, in a nebulous collection of colours. Her hair fell about her shoulders in a profusion of curls.

Sita, Rama and Lakshmana, who were engaged in some talk, looked at her, when the light in the hermitage gradually dimmed.

Lakshmana looked at her, and gazed. Ram saw her. The lines in Rama's face that ever are suggestive of a smile, thickened.

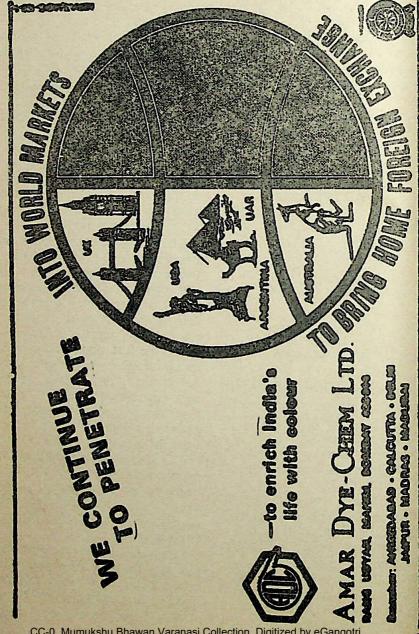
Sita saw her. Sita knows that

she is the most beautiful woman in the world and Rama the most beautiful man. Who is this woman to compete with her?

The woman standing at the gate, began to speak. She grabbed the two poles that formed the gate with both her hands. Lakshmana could not go out. It appeared that she was trying to assume a mild tone, unnatural to her. "Does the first cloud of July send its lustre? Does a young peacock begin dancing? Does a tender leaf grow eyes and see? Are you Cupid reborn? The lustre of your body rails at the red of a broken blackcherry. Come, come. I will hold you in the flying bend of my mantle. You must have heard the name of the great Demon King Ravana. You look like the hauda of his royal elephant. We make a fine couple."

When she uttered the last sentences, she forgot the assumed soft sounds and the real raucous shrill of her natural voice came.

She bit her tongue and once



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again resumed the soft tone. She continued, "With unbraided hair, with clothes hand-woven, you look charming. Are you the King of all these lean sages? A stream of lustre emanates from your body like the falling of the flowers, of the common flax. Stray women pour it to my ears, your beauty. Why did I not see you before? They speak of Manmatha was burnt in the fire that issued forth from third eye of Lord Siva. I know him. You must have begotten him. I can protect you. None can take you away from my embrace." She once again felt disgust for the shrill tone in her voice.

Sri Rama said, "Why are you angry with yourself? The soul of a person is revealed not only by the sound he utters but also by the sense it conveys. Yet you are an artist. My name is Rama. I am sent to the forest by a step mother of mine. This woman that sits by my side is my wife and he who went out when you were flourishing your hands is my brother who came along with us. Of course, women are not capable of bridling their passions. Yet it is not decent or civilised for any woman to express her love to one when his wife is present there. Now, I know who you are. Perhaps my wife knows better than me."

Then, after a long peroration of the demon woman and the sly replies of Sri Ramachandra, she misunderstood Rama and thought Sita to be an inhibition in her path. She assumed her demonic form. This harridon of the feminine race tried to take a jump upon Sita when Lakshmana who was following closely what was happening inside rushed in and dragged her away. Rama bade him to punish her.

Sita took pity upon the woman. She wondered how some fierce appeal lay in a person's being in their polar ertremes.

Surpanakha is a cousin of Ravana, She had always her own way. She wondered how this small man of Lakshmana could drag her, cut her ears and nose and despatch her. She had in the past kneaded and baked hundreds of such men. She found her strength was of no use before that man, But she is the sister of three great Demon Kings and the cousin of their emperor. She threatened Rama and Lakshmana with vengeance unforetold. All the way, she flew in the sky, her threats were being heard and as she went farther and farther her voice became less and less audible.

Why this prelude to the final abduction of Sita?

A river flows. In the beginning, it is small. It descends from the mountains and enters the valleys. Then the tributaries come and join. The river grows in volume and gains width and breadth. The same thing is with a story.

This prelude of Surpanakha is a

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tributary to the story of Ramayana. Where did it take birth and to what heights did it travel and where did it join the main river? The lay of the land, the ups and downs of the earth, the nature of the aqua and the topography of the land are responsible for the flow of the tributary and now who is responsible for this prelude?

In the word Ramayana, there is a hiatus. When two words meet, it is called hiatus. In this word Ramayana, the first word may be either in the masculine or in the feminine. If it is in the feminine, it may not simply mean a woman. It means also the Goddess of Affluence as it is given as one of the thousands names of that Goddess. Valmiki, in the abbreviated form of the story of Ramayana, plainly said, "It is the great story of Sita."

Vedovati is found and gets, named as Sita. Vedavati, Parvati, Durga and all other Goddesses are the same. Goddess Lakshmi or Parvati wanted to punish Ravana. It is their purpose. Rama is simply brought in to kill Ravana. They supply all the needful things and prepare the stage for Rama.

The most secret depths of highest philosophy can only reveal the oneness of the Shakti and Eswara, before that great energy that metamorphosed itself into a man and a woman. It was the same thing. After the metamorphosis the action is relegated to

the man and so Rama is brought in.

Now, it is a question of the feminine energy punishing a man. This story is so arranged that Sita is born to be the agent in killing Ravana. Rama must be sent to the jungle. A woman by name Kaikeyee with the help of another woman is made responsible for his exodus. Something like 30 years passed. The purpose on which Vedavati came to the earth is not yet fulfilled. It is being delayed. The action must be accelerated and now Vedavati as Sita brings in Surpanakha, another woman belonging to the demon clan to quicken the action. Ravana delays, perhaps he is afraid. The whole action of the world is nothing but the form of Shakti.

Sometimes, certain things happen, the traces or the causes of which are patent. But now and then things happen which appear to be accidental and Surpanakha's coming is one such. The real cause of the accident lies in the power of that great energy which is responsible for the movement of this earth and the living beings therein.

And Surpanakha came. The final feminine energy is behind her. This is suggested by the kind attitude of Sita towards Surpanakha and in the harsh temperament of Sri Rama.

Now, the action will move at a quicker pace.

(To be continued)

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Go with the author on a rambling survey of the renowed hill-fort of Shivaji Maharaj and feel the scent of history permeating the ruins where 300 years ago the Maratha war cry of "Har Har Mahadev" echoed over hill and dale.

# Raigarh Where Shivaji's Coronation Took Place

#### AMAR NATH KHANNA

GRATEFUL nation has begun enthusiastically celebrating for a year from June 2, 1974, the 300th anniversary of the coronation of Shivaji at Raigarh where he had become Chhatrapati or the paramount sovereign.

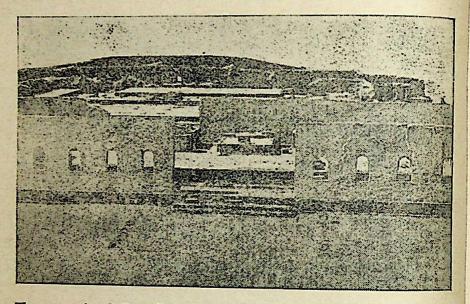
No other ruler had ever borne the title of Chhatrapati symbolising the 'protective umbrella.'

Prof. S.R. Sharma observes: 'His cause was the cause of Hindu civilization and not merely the freedom of Maharashtra.... Shivaji loved the culture of his land (Hindu-rashtra) as much as his mother. His mission was to fight for 'the ashes of his ancestors and the temples of his gods.'

The road to Raigarh is from Mahad, about 196 km. from Bombay. From Mahad, we can go to Konzar by road. From Konzar.

the path begins to climb. About 1½ km. from there at Pachad, are the old 'peth' or store for the supplies of the fort and the ruins of the palace of Jijabai, the noble mother Shivaji for whom his love became almost an adoration for a deity. The Samadhi of Jijabai is also at Pachad. From Pachad up to Wadi, a distance of 2.5 km., the slope is more or less gentle. The real ascent begins about ½ km. from Wadi. From Wadi to the top of Raigarh is a rise of about 686 m. in a distance of about 6 km.

The size of the fortress, its strength, and its easy communication with the Deccan and with the sea, must have made Raigarh or Rayri an important fortress from early times. But its golden period as the capital of a great sovereign lasted for only 16 years from 1664



The coronation hall at Raigarh where Shivaji was crowned Emperor of Hindurashtra.

(Copyright: Archaelogical Survey of India).

to 1680, the last sixteen years of Shivaji's reign.

In the twelfth century, Rayri (Sanskrit: Raygiri or the royal hill) was the seat of a family of

petty Maratha chiefs.

About the middle of the fifteenth century, Ala-ud-din Sah Bahmani II made the Rayri chief tributary. In 1479, Rayri passed to the Nizamshahi rulers of Ahmadnagar and was held by them till, in 1636, on the final conquest of Ahmadnagar, the Mughals made it over to the Adilshahi kings of Bijapur.

Under Bijapur, with the name of Islamgad, it was entrusted to the Sidi of Janjira and garrisoned by a body of Marathas. In the spread

of Shivaji's power, in 1648, Rayri, with Tata and Ghosala, two other important fortresses of Kolaba, was given up to his partians.

In 1662, Shivaji found himself cramped on the craggy fort of Rajgard, which had been his home for 15 years, and, therefore, chose for his capital the hill of Rayri. When he decided to make it his capital, it is said, he examined that stronghold very carefully to discover if there was any crevice or loop-hole whose neglect might possibly render it vulnerable.

'The natural strength of the hill, in a most difficult country and almost surrounded by sheer walls of rock, and its position close to a highway of trade, with easy access

of iviaratnas. In the spread highway of trade, with easy access CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by egangotri

to the Deccan, and with a safe retreat to the island forts of the Ratnagiri coast, influenced Shivaji in his choice of Rayri.

But perhaps the chief reason which made him prefer Rayri to his 30 other hill forts, equally strong and nearly as well placed, was the size of its flat top, a mile by a half, not too large to guard against surprise, and with room for the suitable buildings and retinue of a king. In 1662 he changed the name of the hill from Rayri to Raygad, or the Royal Fort and ordered Abaji Sondev, the governor of Kalyan, to furnish the fort with a complete set of royal and public buildings.'

The hill-top, about 2½ km. from east to west and 1½ km. from north to south, has the shape of an irregular wedge tapering to the east, with three main points, Hirkani in the west, Takmak in the north and Bhawani in the east and one smaller Shrigonda in the south-east. The entire area now covered with ruins of buildings, a number of cisterns and rock-cut reservoirs, was once ornamented with palaces, bazars and other religious and secular buildings.

The Bale Killa or the royal residence is led to by a gateway, called Palki Darwaza, and a stair-case, with high walls on either side. On the right are the remains of seven large mansions, said to be the quarters for the women of Shivaji's family.

On the left are the remains of a

row of rooms, presumably for the use of the guards and servants. The main gate of the citadel in on its south wall. The walls of the King's Court or Kacheri are still standing but the gateway has been ravaged beyond recognition. In the centre has been brought to light Shivaji's throne, which is held in the highest esteem.

In June, 1674, Shivaji, a real maker of modern India, who symbolised fearlessness, courage, steadfastness, service to fellow-men, and true secularism was crowned with much splendour at Raigarh.

For about 10 years, he had struck coins and styled himself Raja or Maharaja, but he was anxious to declare his independence, to assume the state of a



king, and to found an era.

Without this, he could not claim equality of political status with any

king.

Sir Jadunath Sarkar writes 'The higher minds of Maharashtra, too, had begun to look up to Shivaji as the champion of Hinduism, and wished to see the Hindu race elevated to the full stature of its political growth by the formal assertion of his position as an independent kinf. They longed for the Hindu swaraj, and that implied a Hindu Chratrapati.'

An account in Marathi of the crowning of Shivaji at Raigarh exists and some account of this important installation ceremony has been preserved by an English embassy from Bombay, who seem

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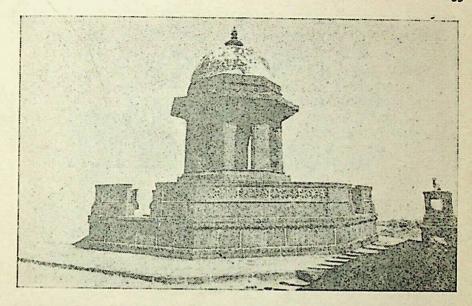
to have spent the months from May to July on the top of Raigarh.

The magnificent throne, according to Sabhasad's statement, contained 32 maunds of gold while, according to the English observer's report, it was 'rich and stately'. The total cost of the coronation according to Sabhasad, was 'one krore and 42 lakhs of hun'. But Sir Jadunath Sarkar writes that the total expenditure cannot be put higher than 10 lakhs of hun or fifty lakhs of rupees.

Sarkar tells us: 'As Shivaji mounted the throne, small lotuses of gold set with jewels, and various other flowers made of gold and silver were showered among the assembled throng. Sixteen Brahman married women again performed the auspicious waving of lamps round the newly enthroned monarch. The Brahmanas lifted up their voices, chanting holy verses and blessing the king, who bowed to them in return. The crowd set up deafening shouts of "Victory, victory unto Shiva-raj!" All the instruments began to play and the musicians to sing at once. By previous arrangement the artillery of every fort in the kingdom salvoes of all their guns exactly at this time. The arch-pontiff Gaga Bhatte advanced to the throne, held the royal sun-shade of cloth of gold fringed with pearls over his head, and hailed him as the paramount sovereign!'

A visit to Raigarh reminds us

that Chhatrapati Shivaji Maharaj CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotir



Samadhi of Chhatrapati Shivaji at Raigarh.
(Copyright: Archaelogical Survey of India).

used his strength for the establishment of swarajya. The most powerful motivating force behind him was his burning desire to save his people and culture from barbaric treatment by alien rulers. He did not yield before adverse circumstances—powerful Mughals in the north, the States of Ahmadnagar and Bijapur in the Deccan and the disappointed countrymen—but manfully brought about the desired changes and became the master of the circumstances.

With his bravery, and rock-like determination, he had succeeded in securing his ends about which he was very clear. He was a strategist and never scrupled about the means where the ends were considered of vital importance. The

secret of his success lay in his tremendous faith in himself and in his companions. With his inner feelings and unshakable faith in his objective, he was able to accomplish great deeds. His Royal Seal "respected by the whole world" "rules for welfare" (Mudra Bhadraya Rajate).

Shivaji represented the culmination of the spirit initiated by saints like Jnaneswar, Eknath, Tukaram and lastly Ramdas, who was in a way his preceptor. His samadhi opposite the Jagdishvar temple of Raigarh is a befitting memorial to his simple life as a Maratha leader and his idealized nationalism symbolising the rejuvenation of almost a dead nation.

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# Pride of Atheism - A. S. P. AYYAR

AN atheist scoffed at God and His gifts to man. He said to his friends, "Abuse God, and you will get what you want. Praise him, and he will let you remain his devotee for ever, giving you mere freedom to worship him and

grovel in your own poverty."

One day, he cried out, "O Krishna, who called you Daridra Narayana, the benefactor of the poor? You will not give a poor man what he wants. That is the simple truth."

Sri Krishna appeared and said, "Ask for what you want, and I shall give it to you."

"If what you say is true, give me this boon. Let whatever rice I handle duplicate itself the moment it is taken away!" said the atheist.

"Granted," said Sri Krishna and disappeared. Elated, the atheist said to himself, "Challenge God, and He will give you what you want."

He then went to a merchant and got a bag of rice on credit, giving his house, his only property, as security. Going home, he told his wife about the boon, and asked her, in high spirits, to take off the bag. She did so, and, lo, another bag was on his head, to their great joy.

"Krishna has kept his promise," said he. 'It was foolish of us not to have approached and reproached him earlier."

He asked the second bag to be removed, saying, "There is our bag. We can return the merchant's bag tomorrow, instead of today, for decency's sake."

But, lo, another bag appeared on his head. "It is even better than I thought," said he. "We shall have a bag of rice to sell to the same merchant." But hardly had this bag been removed then another appeared, to his wonder and bewilderment.

When that was removed, another, and so on, till the whole place was filled with rice bags, and yet a fresh bag was coming on his head. He cried out, "what devilry is this? Am I to be a godown for bags? Alas, like a donkey carrying gold, but not enjoying it, I feel hungry with all this rice around me, my beloved!"

His wife said, "I shall relieve that soon". She cooked some of the rice, and gave it to him to eat. He took a handful, and put it into his mouth. Another handful automatically came into his hand, to his dismay. He swallowed the Another mouthful of mouthful. rice came automatically into his mouth. However many times he swallowed, the mouth filled up with rice. However many times he threw away the rice in his hand, fresh rice took its However many times the bag was removed from his head, bag appeared.

In agony, he cried out, "O Krishna, save me!" Sri Krishna appeared and said, "All right. I shall substitute this boon in its place. May you never want food!" The atheist and his wife blessed the Lord for this, and He disappeared.

### Good Man

N. SUBRAMANIAN

Whatsoever a great man does,
the same is done by others
as well. Whatever standard
he sets, the world follows.
—Bhagavad Gita: III-21

CLEVERNESS is no substitute for intelligence; nor is intelligence superior to Goodness. An extraordinarily clever man may win today, only to lose tomorrow, while an extremely intelligent man may not know how to earn his daily bread. The saving grace for all is Goodness combined with worldly wisdom. Cleverness leads to perversion, hypocrisy and deceitfulness; and intelligence, to self-conceit and arrogance. But Goodness neutralises the evils of cleverness and intelligence, and makes a man great. It is true (in John Dewey's words) "men have never fully used the powers they possess to advance the good in life, because they have waited upon some power external to themselves and to nature to do the work they are responsible for doing." The reason for this is we have forgotten that:-

Little words in love expressed, Little wrongs at once confessed, Little favours kindly done, Little toils thou didst not shun, Little graces meekly worn,
Little slights with patience
borne—

These are the treasures that shall rise

Far beyond the smiling skies.

Goodness means many things—self-restraint, decency, good manners, altruism, charity, cheerfulness, self-sacrifice and so on. To be good at all times and in all circumstances is a crown that commands universal love and respect.

A good man may remain unidentified today, but some day society will go in search of him and seek his guidance. His uneventful life may not attract headlines in newspapers, but his influence on society however limited in extent, will be powerful. We have to mix freely in society and then alone we can discover him.

Our daily prayer to God should be to make us good first. In the life of every good man, we are sure to read a chapter giving an account of God removing his suffering and giving him happiness and peace.

# 

## WEST ASIA WAR 1973

(That shook the World and brought us to the brink of Third World War) by J. S. ARORA

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A ripe fruit, by falling to the ground, unnoticed by us, does not waste itself, but returns its seed to Mother Earth, only to appear again as a fruit-offering to others. A good man is the gift of God and a path-maker. May he be a recurring phenomenon!

This is the impressive exhortation of John Wesley: "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can."

The two great movers of the human mind are the desire for good and the fear of evil.

-Dr. Samuel Johnson.



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The Lord of Love, Manmatha (Cupid) and his wife Rati.

# A Temple for Cupid

N. RAMAKRISHNA

ACCORDING to Hindu mythology, Cupid is the Lord of Love and goes by the name Manmatha. His wife is Rati and they are considered to be the ideal pair.

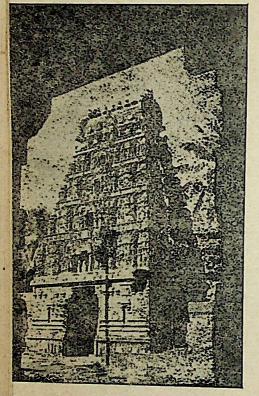
When Manmatha aimed his Arrow of Flowers—pushpa ban—at Lord Siva who was doing penance, the Lord got annoyed and reduced him to ashes out of the fire that came out of His third eye in His forehead.

A temple for Manmatha and Rati with idols is rare in India and there is one at Kurukkai in Tanjavur District of Tamil Nadu,

Kurukkai is known as Thiru Kurukkai and is one among the Atta Verattams—the eight places where Lord Siva performed his dance of destruction. The nearest Railway Station is Nidur on the Southern Railway next to Mayuram Junction. This place is noted for the ancient temple of Yogeswarar and is situated amidst pictureque surroundings. Seen through a lovely grove of coconuts, the temple attracts the attention of one and all.

The tank in front of the temple goes by the name Soola Theertham and there is another one by name Inana Teertham.

The Sthalapuranam (place history) and the importance of the



The Temple at Kurukkai—one among the Attaveerattams.

place are as follows. Dakahayani wanted to attend the Yaga performed by her father Daksha, and Siva told her not to go, as neither of them had any invitation. Heedless of Siva's warning, the Goddess went and was very much insulted. The Lord in the absence of the Goddess got into a Yoga posture and sat under the Sthala Vriksham -Sacred Tree-Kadukkai Maram (Myrobalan) and thus came to be known as Yogeswarar. The Goddess returned later and began doing penance under the same tree. When the God and the Goddess thus took up Yogic postures, the whole creation was paralysed and si so the Devas went and consulted Indra as to what should be done. A conference was called and it was decided to send Manmatha—Cupid, the God of Love, to induce love in the hearts of Siva and Parvati, But when Manmatha went and aimed his Arrow of Flowers, the Lord became angry and burnt him to ashes.

Later Manmatha's wife Rati prayed to the Lord to give her back her husband and Manmatha was restored to form and life.

There is a place near the temple where Manmatha was said to have been burnt, and the mud there even today presents the appearance of the ash—Vibhuti.

How Kurukkkai got its name is given in another episode in the Puranas. One Thirkavadu Munivar (Sage), not knowing the qualities of Soola Theertham, stretched out his hands towards the heaven to get the water of Ganges into the tank for his daily bath and riutals. All of a sudden his hands went short. In utter despair, he went to knock his head against a stone there, when a hand sprouted out of the stone and prevented him from breaking his head. So the blessed Sage came to be known as Kurungai Munivar—Sage short hands. Hence the name the place came to be known as Kurungai and later Kurukkai.

The name of Sage Agasthiar is also associated with this place, because at the time of the wedding of Siva and because because the wedding of Siva and because the work allas, the whole of the wedge of

weighed down by the crowd and the south went up. To maintain the balance Sage Agasthiar was asked to go south, but when the sage expressed his wish to witness the wedding, the whole marriage scene was shown to him at Tirumanamchery near Kurukkai.

The temple at Kurukkai is now old and does not have much of architecture. But in the sanctum sanctorum there are panels depicting the arrival of Manmatha in a chariot, the shooting of the arrow of flowers at the Lord in the Yoga pose and finally the burning of Manmatha.

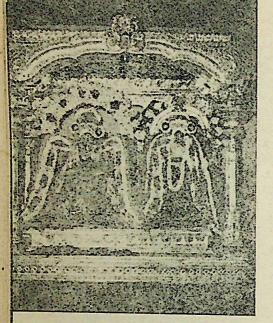
The temple contains 21 inscriptions relating to the periods of Vikrama Cholan, Rajaraja Cholan, Kulothungan II, Rajaraja II, Koperumsingan and others. It is presumed that Kulotthungan III built the temple and the Maha Mandapam (1178-1218 A.D.).

#### Places named

There are places around Kurukkai relating to the incidents connected with the episodes. The place from where Manmatha shot his arrow is known as Pancha Vana Nalpur. Where he bent his bow and aimed his arrow is Villianallur (Vil in Tamil means bow) where he fixed his left leg and bent his right before aiming is known as Kal Valai Medu and where the Devas held the conference is known as Devanur.

The great Nayanmars Thirug-



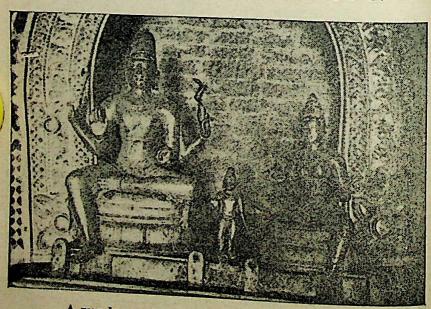


Yogeswarar in silver Manjam (couch) with the Goddess. He is also called here as Samharamurthy.

nana Sambandar and Tirunavukk. arasar have sung hymns in praise of the Lord. Maha Vidwan Meenakshi Sundaram Pillai has made a Sthalapuranam with 736 verses.

The temple now belongs to Dharmapuram Adhinam and it was renovated at a great cost by His Holiness and the Maha Kumbhabhishekam was performed in April 1959. On that occasion a Silver Manjam was made for Yogeswarar and a Nagabharanam (an ornament of Snake Design over the Lingam) was made for the deity. The temple is quite neat and well maintained. There are some fine bronzes in the temple the best among them being that of Veerateswarar (Samharamurthy). Rati, Manmatha and Somaskandar.

(Photographs by the author)



CA0. Pakembronze limmge Varasasi Collection. Digitized by eGangotri

# They are our heroes-7

Theirs is a spontaneous readiness to take risk or sacrifice for saving others without expecting any reward; mostly they are little conscious of the possibility of publicity and public recognition of their good deeds. Hence their altruism is all the more glorious. It is but fitting that the Government is honouring them with Jeevan Raksha Padak awards and citations.

### Vittal Gopinath

T all happened with dramatic suddenness.

A crowd of about hundred people were trying to contain a woman in tears. Her husband, a landlord of Tiptur in Karnataka, had died after a brief illness in Bangalore. Overcome with grief, she was beside herself.

All of a sudden, she broke away from the crowd and jumped into a nearby well.

The crowd was amazed. Some shouted in surprise. Another bawled out 'rope, rope.' But none of them could do anything.

Just then, Shri Vittal Gopinath, aged 19, had arrived on the scene from his cricket field. Coming to know of what had happened, without a moment's delay, he plunged into the

well in his sports dress and shoes, in utter disregard of his own life, and managed to catch hold of a rope with one hand and the hair of the woman with the other and lifted her body with his own legs. The people also lent a helping hand and the woman was lifted out of the well safely.

B

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Thus, Gopi, though thin in build, did not hestitate to risk his own life to save that of the woman. Had the woman died it would have meant a double tragedy for the house. Gopi's brave act averted it.

For the next few days, the entire town of Tiptur talked of the bravery of the young man and he was honoured in a public meeting with garlands and lavish praise.

Therefore, O Arjuna, at all times (without interruption) think of Me alone and fight. Offering thy mind and reason to me, without doubt thou shalt come to Me.

Gītā VIII. 7

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Though reduced to rubble in World War II, Japan has achieved amazing prosperity. What is the secret hehind it, points the author.

# Impressions of Japan-I

S. C. AGGARWAL

TAVING already visited Europe and the USA it was our cherished desire to visit Japan and so my wife and I were thrilled at its fulfilment when the plane touched Tokyo airport.

Japan, with its scenic beauty and a way of life in which modern technological advances are happily blended with the nation's cultural heritage, cannot fail to interest

and impress any visitor.

Tokyo is the centre of national administration, education and finance, and is also a most thriving city. Tokyo Metropolis today has a population of a crore and eleven lakhs. It faces the Bay of Tokyo which opens out on the Pacific Ocean.

Visitors to Tokyo feel quite at home because of all its up-to-date conveniences. It is the world's largest and the most dynamic, seething, pulsating city and symboli-

ses Japan's economic resurgence.

Huge departmental stores, escalators and doors which open as you get in and close automatically after you, imposing multi-storied buildings, thousands of cars moving slowly in the dazzling neon-lit Guinza area—all reminded me of Times Square in Naw York.

However, Japan, like India, is a land of contrasts; old buildings, geisha houses, quiet and almost religious Tea ceremony, and flower arrangement offer such a contrast to night clubs and cabaret shows—aftermath of the War and American occupation.

Japan is a country of great beauty, natural and man made. Landscape and gardens in Tokyo, and Kyoto are elaborately laid out, each pebble seems to find its inevitable place in creating harmony. Although women have the right of

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# Here's Proof:



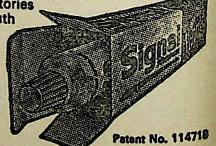
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franchise and freedom, there is nothing like Western permissiveness.

Women in general take great interest in domestic work and are docile. There is great respect for elders and ancestors. The youth there are not on warpath as in some other countries. "Generation Gap" as such does not exist.

We had an opportunity to see and enjoy the charms that are traditionally Japanese—the classical Kabuki drama, centuries-old art objects in the museums, landscape gardens etc.

I found the Japanese very polite, friendly and helpful. Many a time they went with us and took us to the place we wanted to go. Several times they lifted our baggage when we could not get a porter while travelling on "Bullet Train" from Tokyo to Osaka. This train is a showpiece and attains a speed up to 130 miles an hour—fastest in the world—and runs very smoothly.

Participation in the traditional "Tea Ceremony" and visits to Japanese homes gave us an insight into the Japanese way of life and its cultural, religious and social moorings.

This understanding of Japan was further enriched by visits to places like Kyoto, Osaka etc—places of great historic interest.

Kyoto is the cultural capital of Japan. It has many temples, arts, old imperial palaces and well laid out gardens. Osaka is a big indus-

trial centre and is the second city of Japan.

The Japanese may appear to have a cold exterior but are warm and hilarious inwardly. Four powerful traditions of Japanese life determine their behaviour.

First a Japanese must always exhibit a stoic ability to endure hardship or pain. Under this stoic fortitude, the Japanese can perform extraordinary feats. The second tradition is that one's duty must be performed with no public display of emotion. The third is loyalty—to Japan, to the Emperor and to one's immediate superior. The final characteristic is politeness. This extreme politeness marks most aspects of Japanese life. There is a bow for every occasion.

Japan is 80% mountainous and has the lowest percentage of arable land. Japan captivates foreigners. It is because here one sees the fact that all men live upon the land and what it can produce. Here you see humble people wrestling with their tiny fragments of soil and you catch some glimmer of the grandeur of man.

Take the matter of gardens. The average house cannot afford a spacious lawn, so the Japanese gardener has become expert in transforming tiny bits of land into an illusion of space.

If it is the very essence of life you seek, visit Japan. Japan also is lovely to look at. Nowhere is the beauty of the sea so inescapa-

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Copies can also be had at all Higginbothams' Railway Bookstalls ble as here. As for the mountains they are the dominant beauty of Japan. The essential element of the country is its people's extraordinary love of beauty.

In Japan, art invades all life. It lies within the home, within the heart. A small mud-spattere: house appears unattractive from outside but step inside and it becomes a chaste and inspiring temple of beauty.

#### **Economic Growth**

Japan has been called the world's most rapidly changing society. At the same time, Japan rests upon traditions reaching base into the mists of time. Throughoutheir long history, the Japanes people have shown a unique application of the particular cultural milieu.

The strength and stability deriv of th ed from these features national life helped Japan underg two major transformations in the last one hundred years, first in the late 19th century when it threw of a stagnant feudal system to emban upon the road to modernization and again in the mid-20th century when it turned away from the to gic experience of World War II create a new society dedicated and peaceful co-operation democratic way of life.

While these two periods wrough revolutionary changes in both the political and social structure, the was accomplished without discard

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ing the traditional roots.

One result has been the high level of economic growth attained during the last quarter of a century in which Japan has made itself one of the world's leading industrial nations, and has transformed itself from an agricultural society into an industrial society enjoying the standards associated with the mass consumption age.

In 1946 Japan took vast loads to rebuild her war-shattered economy and average per capita income was Rs. 124/-. She paid back all the debts long before time and per capita income now is Rs. 22000/-, a little more than \$ 3300 against \$ 5550 in the U.S.!

About 1930-40 Japan adopted a military and expansionist policy but their defeat in 1945 and later American occupation taught them a lesson so much so that in their Constitution they have now a clause against "War".

They only have an army. Their recovery since 1954 during the last 20 years is astounding. Japan has been a "facinating economic laboratory".

The world is amazed at the explosively productive Japanese industries whose amazing growth records have earned Japan a superstructure in world trade, such as shipbuilding, chemicals, optical and electronic equipment. T.V, radars, cars and steel.

There is much emphasis on research and development. Japanese "Miracle" Men who built this post



war super-colossus have surpassed the Americans in making steel, the British in building ships, the Germans in making cameras and the Swiss in making watches!

What is the secret? Many factors influence economic growth but among them surely are the Japanese people's habit of saving and investing a high proportion of their income, and their remarkable human qualities.

The Japanese Phoenix arose from the ashes because of Japanese social traditions, their prodigious talents and their feverish desire to work and workers' great loyalty to

their employers.

Japan does not follow the precepts of western economics and finance. The U.S. & UK believe in free unrestricted competition. Japan, without ignoring competition believes in cooperation. The U.S. believes in free markets, Japan in keeping things under control.

The Japanese keep large firms from failing through cooperation with groups of firms or through direct Government action. In India too we are trying to save sick mills inefficient mines etc.

To ensure safety and efficiency of firms the Japanese encourage mergers among firms. In Japan, the big banks are the centres of industrial and commercial groups; they guide enterprises, and help them grow.

As a result the Japanese firms can take financial risks and expand

rapidly. The policy of Japan is to gain the fruits of war without recourse to war or to achieve by peace all to which mistaken militarism aspired before the 1945 defeat and this policy has been successful.

Japan's business success is clearly seen from Japanese manufactured products, industrial subsidiaries, salesmen and tourists and new deals shaping up with China, Manchuria, Soviet Russia, and Brazil.

Japan is also trying to develop relations with European Economic Community, West Germany etc. It has acquired huge foreign reserves of Rs. 15,000 crores; some place the figure at Rs. 20,000 crores.

Japan has no intention of acquiring great military strength, as the Japanese have been protected under the U.S. Security treatly. Japanese leaders have emphasised the following components of national security: (1) friendship and co-operation with the United States; (2) individual self-defenct through rearmament and (3) economic co-operation with the rest of the world.

Japan continues to follow the concept of "Balance Defence" viz; self-dependence in conventional arms, and reliance on the United States for nuclear deterrence. Less expense on defence enables Japan to make her economic strength greater.

Japan's total net disbursement of

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financial resources to the developing countries amounted to \$ 2,140.5 million in 1971. The ratio of total flow to GNP being 0.97%, thus approaching the 1% target. The Japanese leaders think this foreign aid is a part of the cost of national security.

Japan is maintaining an equal distance between Moscow and Peking and good relations with the United States. Japan's economic dominance in the free world was leading to friction. So Japan a few years ago, liberalized many import controls and lifted restrictions on foreign capital investment.

Sometime ago Mr. Nagano, Japanese Steel Magnate, at Indo-Japan Business Meet at Kyoto, said that the Japanese economy was now switching from a drive from "export and growth" to a policy of "international concert and welfare".

The second important change took place in the gradual internationalization of almost all aspects of the national life. Long limited in their contacts with the outside world first by their geographical position, then by self-imposed isolation for over two centuries, and finally the World War II and Occupation, the Japanese are now seeking their proper role within the framework of international cooperation.

Japan today belongs to all major world forums, actively pursuing a diplomacy for peace and is contributing to greater mutual understanding as an active member of the community of nations.

(To be continued)

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There are a hundred ways to use your leisure and experience, after retirement, for the family's benefit that make you a respected and useful member of the family, says the author here, a retired official of the Fuel Research Institute.

# How to Retire and Live Gracefully

S. T. RAGHAVAN

YOU are now retired—of course from your office—and not from the active world outside your office. A more exciting, useful and purposeful life is awaiting you, freed of the drudgery of office routine.

Probably by now you have already planned where to spend the rest of your life, or whom to live with. A good many people become psychological wrecks after retirement, just because they cannot earn any more and have to depend on others.

But the fact is there are many things under the sun which cannot be simply equated to or compensated with money alone.

It is a blessing in disguise that you are no more confined to the four walls of your office but have the time and will to look around you. With a background of decades of experience you can prove to be a big asset not only to the family you stay with but to many others as well. Today's youth is quite forward looking and, therefore, they are bound to be receptive to any valuable and constructive advice which may serve their interest.

#### Act As a Liaison

By the time you retire, one ortwo of your children may be earning, married or unmarried, others at job-hunting, and a few more at the university or school.

In such a heterogeneous set-up, especially when the married sons have their wives from "outside" families, misunderstandings are sure to creep in. Individual temperaments and tastes always differ and it is quite natural too.



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Any sensible person will know that hostility or hatred will only tell upon the peace of the family. Youngsters are very restive to keep pace with the fast-changing world. One is always busy with one's own problems and has neither the patience nor the time to reason out other's views.

It is exactly here that you can step in. You leave them in peace, analyse the problems and suggest, yes, suggest—not simply impose—your solution. Anybody whose contribution promotes harmony in the family is an asset and not a liability at all.

First of all, get over the idea that retired life is an easy-going life. Both mind and body are very responsive to the exercise they receive. You must remain busy and active always at an age when the 'aging' process is very fast. This is the secret of your health.

We have seen people who were very active in their service days suddenly becoming mental wrecks after retirement.

This is because they think they have no jobs to do except playing cards all the time in the company of other retired people. By this you are inviting the displeasure of your family members. An idle father-in-law is an eye-sore to the daughter-in-law, A lazy father or grandfather commands no respect from the sons or grandchildren.

Once you establish that you are indispensable to the family and inseparable from it you have won the worth of your presence and personality.

Mobility is the order of the day. Today's youth is more migratory than ever, moving to any corner where there is employment potential.

You may not be lucky enough to have all the members of your family nearby. They may not even visit one another as often as they should, since they are scattered in far-flung places. Why don't you occasionally take up the job of going on goodwill missions? Visiting them and carrying personal messages from one another surely bring them mentally nearer though they are physically apart. Who is more competant to do this job than you?

Stop self-pitying. You have a thousand and one jobs to do by which your family will benefit and you will keep fit.

Amongst these, gardening comes first. Grow your own kitchengarden, even on terrace and in tubs if necessary. Others may be too busy to do it. It brings good returns and keeps you engaged. The shortage of essential commodities is now so acute that anyone, having but two legs, has to stand in six queues simultaneously.

Again, running domestic errands, going to post office, bank, marketing, shopping or hospitals, need someone who has some time at his disposal. Who is more ideal for these jobs than you? You can save on the servant expenses.

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Calm hours of the early part of the night are the best suited for sorting out serious problems such as examinations, careers, interviews and marriages. Mind you, you are only an adviser to others, but not an intruder in their decisions.

Be cautious that you do not trespass into others' individuality, ambition or personal liberty. Else you may be branded a nuisance.

Avoid politics and films. The former is dirty and the latter is the youngster's world. Keep off both.

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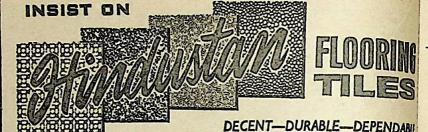


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A MORE grave and serious event than the Indian nuclear explosion has not taken place in the history of Pakistan.

-Z. A. Bhutto

I WANT to get up in the mornings without consulting my diary.

-Golda Meir

IT is unfortunate that God limited man's intelligence, but did not at the same time limit his stupidity.

-Dr. Adenaur

WE are sick of Parliament debating Coca Cola for 150 minutes at a cost of, I believe, Rs. 10,000 per minute.

-Romesh Thapar

A NEWSPAPER may be free, and yet not independent.

-D. R. Mankekar

THE only minority which has a right to be recognised in India is still the human individual.

-Quest

AN enemy bullet does not ask a soldier which State he comes from when it offers him the privilege of dying for his country.

-Lt. Col. C. L. Proudfoot

I SEE an element of madness in the Pentagon's belief that it is technically possible for U.S. missiles to strike a first blow at the Soviet Union that will knock out all Soviet missiles in their hardened launch silos.

-Henry Kissinger

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# Notes and News

### LOKAKSHEMA—A SPIRITUAL METHODOLOGY

RECENTLY I happened to take part and present a paper in the "World Congress on Productivity Sciences for the Progress of Mankind." The whole show was all by the men, of the men and for the men in the world. Is it the only way to work for the progress of mankind in the world?

As a research-oriented Indian in general, and as a Hindu in particular, I cannot shut my ideas only to this scientific approach. According Hindu Dharma a "Yajna" performed by a qualified Brahmin through the medium of fire is the crigin of rain. This rain, in turn activates crops and provides food or "Annam." Annam" satisfies the basic need of human life, and leads to a welfare society or 'Lokakshema." These are the logical and spiritual steps defined and tested to activate a definite progress for the mankind. The current world economic environment supports this fact. The current deterioration in "Lokakhema" is primarily attributed to the shortage of "Annam" or the food, and it is directly related to failure of monsoon. The world as a whole is attempting to achieve this "Lokakshema" through scientific methods and by improving agricultural output.

The spiritual course in turn

attempts to appeal to the rain through "Yajna." One such "Yajna" recommended as a daily routine is "Agnihotram." This is the essence and origin of Veda and defined as "Vedo Akhila Dharma Moolam." "Agnihothravi Phala Vedaha." In the Gita it is confirmed as "Yajnadbhavathi Parjanyah, Parjanyah Anna Sambhavah." Performance of daily "Agnihotram" is hence a definite way to solve the current food problem, contribute to the world progress and attainment of "Lokakshema."

There is one more advanced step recommended to Brahmins strengthen and optimise the attainment of "Lokakshema." This is in the form of 40 steps to attain spiritual maturity coupled with the performance of Yajnas. This is known as "Samskaras." It starts with the orilife, namely sin Dhanam" and ends in a Yajna called "Vajapeyantham." For practically, these intense courses are modified to 21 steps starting with "Saptha Havir Yajna" and ending in "Saptha Samastha Yajna."

The problem before us, now living in a modern world in the midst of complex scientific achievements, is whether there is any Brahmin who could accept and contribute to "Lokakshema" through this highly disciplined methodology.

In an attempt to get an answer to this, I came across and got satis-

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fied personally about one person in India and that too in Bombay.

He is Shri Vajapeyji Pranatharthihara Dikshitar living in 10/78 Balaji, 2nd Road, Chembur, Bombay. He is performing daily "Agnihothram" for the last 9 years. The inauguration of his efforts was done personally by the late "Anantharama



Shri Pranatharthihara Dikshitar

Yudhishthira" o f Sengalipuram, Shri Dikshitar has made his routine more disciplined by also performing "Dara Poorna Masa Ishti." once dur-"Amavasva" ing (New Moon Day) and once during "Poornima" (Full Moon Day), each month during the last 9 years

In addition, he has progressed towards the completion of the 21 rigorous "Yajnas" in their proper sequence. In 1972, he performed "Vajareya Yajna" in Tamil Nadu and received the honours like "Ven Kudai" (White Umbrella) and tributes for his efforts from Jagadguru Sankaracharyas. Now he is involved in the conduct of "Saptha Samstha Yajna" from June 4, 1972 in Tamil Nadu.

A reasonable credit for whatever 'Lokakshema" prevails as of today should be given to persons like Shri Dikshitar. I recommend to those who believe in the possibility of such attainment that they should at least have a "darshan" of him and, if possible, encourage and participate in his activities.

-V. S. R. Subramaniam

IN MEMORY OF DR. A. D. PUSALKAR:

ASTROLOGICAL Research Centre,

Matunga, held recently a Vedic competition under the auspices of Sri Samkara Mattham with prizes in memory of the late Dr. A. D. Pusalkar, a noted Orientalist and Sanskrit scholar. On this occasion Agnihotri Dr. Ramanuja Tathachariyar said that Dr. Pusalkar was not only an Indian scholar but even he was an international scholar. He described his great and valuable contribution to the Sanskrit language and Indology.

Br. Sri Yagnaramanatha Dikshitar and Br. Sri H. Viswanatha Ghanapatigal won the first and second prizes respectively and they were given the prizes by Sri Tathachariyar.

While giving the vote of thanks Dr. K. Damodaran Nambiar, the Founder and Managing Trustee of Astrological Research Centre, stated that he could fulfil his desire of keeping the memory of his revered Guru Dr. Pusalkar by organising such a function under a sacred institution like Sri Sankara Mattham,



Sowbhagyavathi Kamala (niece of Shri N. Krishnamurthy of Bharatiya Vidya Bhavan) was married to Chiranjeevi K. Rajagopalan in Bombay on May 26, 1974.

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#### Book Review

GANDHI AND HIS CONTEMPO-RARIES-by P. C. Roy Choudhury, Published by Sterling Pub-Delhi. lishers. New Rs. 40.00.

INDIA was fortunate in having a galaxy of great men and women who effectively participated in freedom movement as well as in the renaissance movements of the 19th and 20th centuries.

Some of them were great in their own right by their learning, zeal for service and sacrifice, suffering and achievements. However, all of them helped, knowingly or unknowingly, Gandhi to grow into a Mahatma.

A study of the ideas and achievements of all leaders is bound to reveal an objective image of Gandhi as well as the other side of the impor-

tant issues of that period.

The author has presented in this volume the portraits of 47 great contemporaries of Mahatma Gandhi. Some of them were honest critics-B. R. Ambedkar, Bipin Chandra Pal, M. A. Jinnah, M. N. Roy, Sri Narayana Guru, M. R. Jaykar—while some like Rajendra Prasad, Sarojini Naidu, Jawaharlal Nehru followed Gandhi even when they differed from him on vital issues.

As such the book succeeds in helping "the present and future generations to know more of the Gandhi in some of his aspects." This study is thought-provoking and stimulates further probe into the mind

and spirit of the age.

-C. M. Kulkarni

MANORAMA YEAR BOOK 1974,

Published by Manorama Publishing House, P.B. 26, Kottayam, Kerala. Pages 728, Price Rs. 15

IN this ninth year of publication, the publishers of this handy encyclopaedia have brought a lot of credit to themselves by repeating their previous years' performances.

Divided into five parts (i) General Information (ii) Space (iii) The World (iv) India and (v) Sports and Games, the volume under review has a synopsis showing the arrangement of topics and where to look for in-

formation on any subject.

The section on India is well compiled and should provide a mine of information to students, journalists,

and others.

It is a good idea—one that takes away the monotony usually associated with an encyclopaedic volume—that every topic is written in the form of an article giving the back-ground information on the subjects and also the latest available data

Interesting bits of information or news items are given at the bottom of the page which more or less corresponds to the box items in

newspaper.

With the expansion of literacy at the national level and increasing need for authentic information on all subjects, the volume is bound to serve the interests of a large community of students, intellectuals, business executives, college staff and candidates for the competitive examinations. attractive and useful volume.

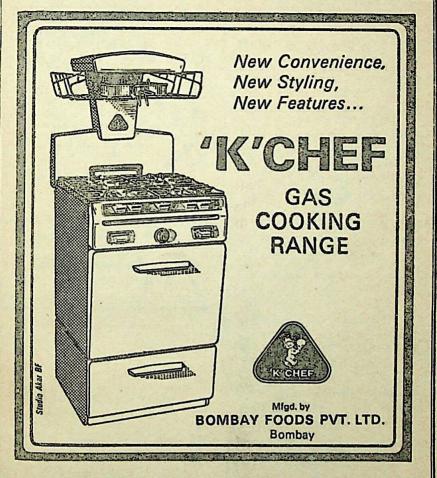
-S. D. Mani

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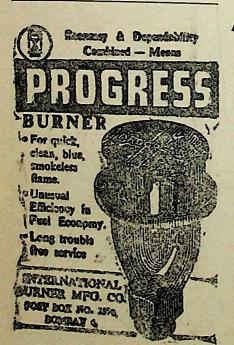
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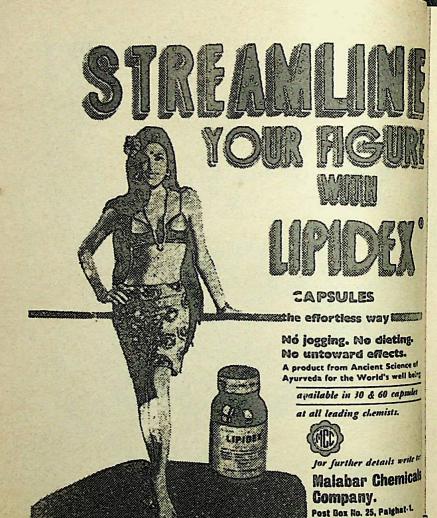
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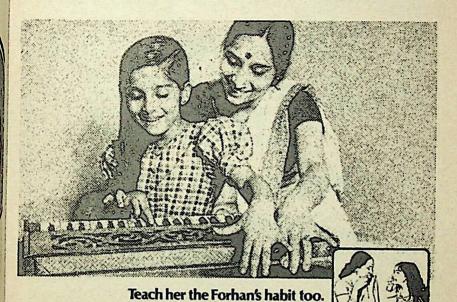
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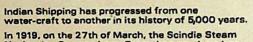
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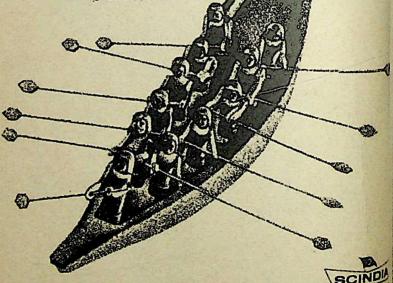
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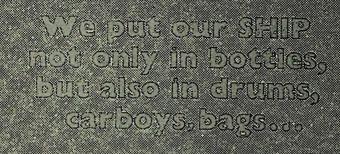
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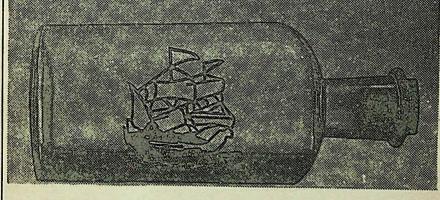
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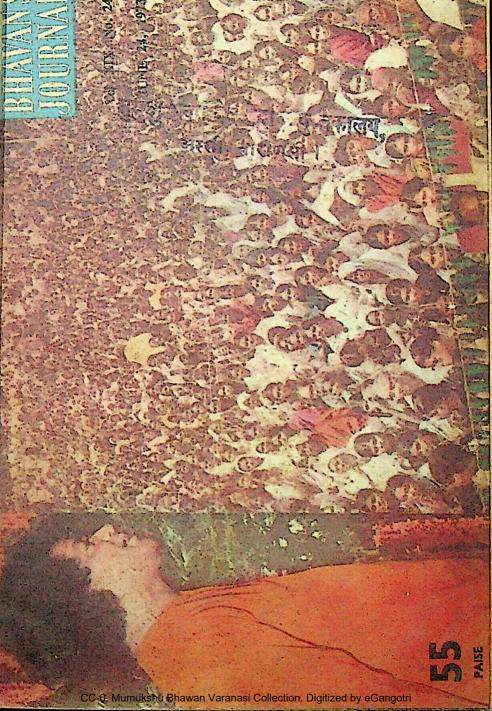
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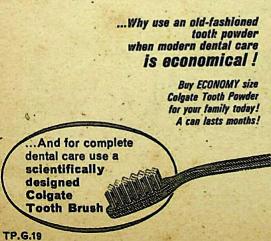


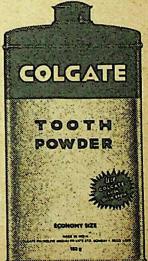
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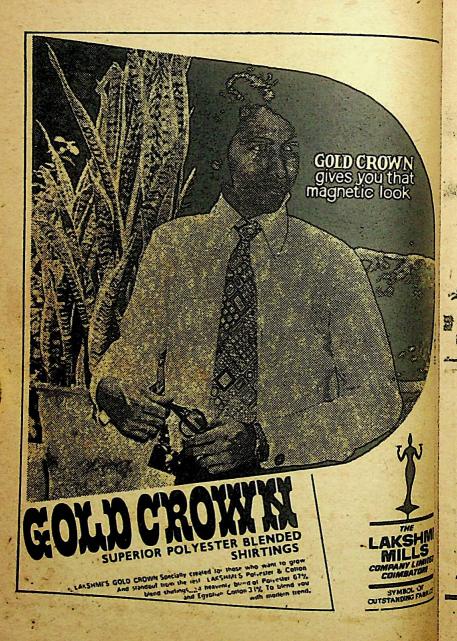
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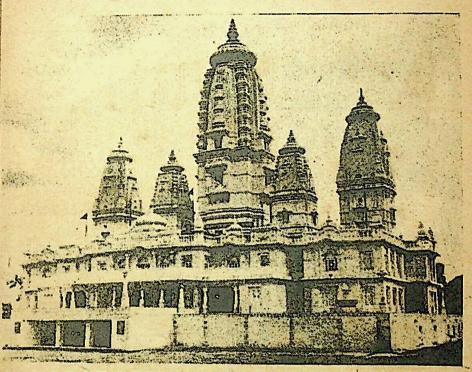
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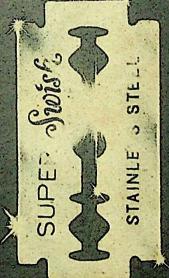
Stick this score card on the right hand corner of your mirror.

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FRONT COVER

Sri Satya Sai Baba speaking at Foundation-Stone laying ceremony of the Mangalore Kendra Building

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Date of release of first Issue: 15th August, 1973.

Size: 51' x 71' Pages: 98

Date of Publication: 15th of every month.

Annual Subscription:

Rs. 6/- (India) Rs. 18/- (Foreign)

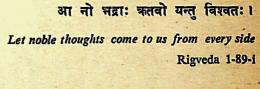
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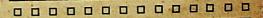
#### PRAYER FOR RAIN

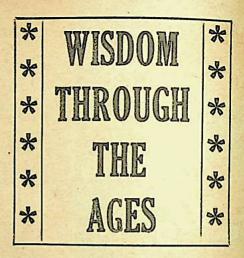
ओमानम् आपो मानुषीर् अमृक्तं घात तोकाय तनयाय शं योः । यूयं हि ष्ठा भिषजो मातृतमा विश्वस्य स्थातुर् जगतो जनित्रीः ।।

Waters! Friends of men! Give your unfailing protection and blessings to our sons and grandsons;

For you are the most motherly physicians, the Mothers of all that stands still and that moves.

-(R.V. 56,7).





#### GEMS FROM LEO TOLSTOY

Pure and complete sorrow is as impossible as pure and complete joy.

Art is not a handicraft, it is a transmission of feeling the artist has experienced.

The government in which I believe is that which is based on the mere moral sanction of men. Buddha, Moses, Plato, Socrates, Schopenhauer are to me the real sovereigns. Individuals and geniuses have been the pioneers of every reform and of progress. The real law lives in our hearts. If our hearts are empty, no law or political reform can fill them.

Laws....are the product of selfishness, deception, and partly prejudice.—True justice is not in them, and cannot be in them.

Only they live who do good.

We will do anything for the por man, anything but get off his back

Three things I hate: autocras orthodoxy, and militarism.

Without hypocrisy, lying, punity ment, prisons, fortresses and murden no new power can arise and no existing one hold its own.

Man has received direct from Go only one instrument wherewith know himself and to know his reliant to the universe—he has to other—and that instrument is reason.

Man must not check reason tradition, but contrariwise, check tradition by reason.

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#### Our Precious KULA DHARMAS

THE Bhagavad Gita describes how a society disintegrates when the foundations of family life are sapped. Conversely, it establishes that a family united in love and self-restraint is the pre-requisite of a vigorous society.

Our whole social structure has survived because it has been based on sexual restraint, regulated by marriage and accepted as sacred. Around it has grown up the family life, particularly among the creative minority, as a school of tradition, love and sacrifice, maintaining both the tenacity and vitality of collective life.

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It is marriage alone that enables a man and wife to develop mutual toleration, through which the ego loses its selfish and self-centred rigidity. Then the home—not the roof and the four walls, but the home as a living organism—comes into existence as a fortress against the irrepressible sex urge. Thus, the foundation of social integration is laid.

When a man comes home to bask in the secure intimacy of the martial bed, beauty enters life. Quarrels, dissatisfaction and jealousy only provide the psychological barriers, safeguards against promiscuity.

That fringe of our society which takes the Western life as a model is, however, being slowly influenced by the 'call-girl' culture. This is the danger we face.

The family ordinances—kula dharmas—on which the family rests, can survive only by a stern rejection of this way of life.

What are these family ordinances, the kula dharmas?

The first is that sexual nonwaste, 'walking in the path of the Brahman' is a central value in life. When the sex urge seeks indiscrinate satisfaction the creative energy is dissipated. Conduct becomes ugly. Personality disintegrates. The second ordinance is that marriage is the alchemy which unites two beings into one. Then sex life becomes a happy expression of unity, investing man and woman with an inseparable bond of beauty and vigour. The third kula dharma is to maintain the family bond by mutual toleration, sacrifice and surrender. This can only be done by a family which honours the father and the mother. "Treat the father, the mother and the teacher as divinities," says the Taittiriya Upanishad.

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#### 35. Where is Gopala?

RAMASWAMI Padayachi got up one midnight. He went to the cottage of his friend Sengodan in neighbouring forest. knocked at his door, calling him by his name. Sengodan woke up and said, "What do you want? Why do you wake me at this hour?"

"I want a match to light my cheroot."

"How funny!" exclaimed Sengodan. "Why did you not light your cheroot with the lamp in your hand?"

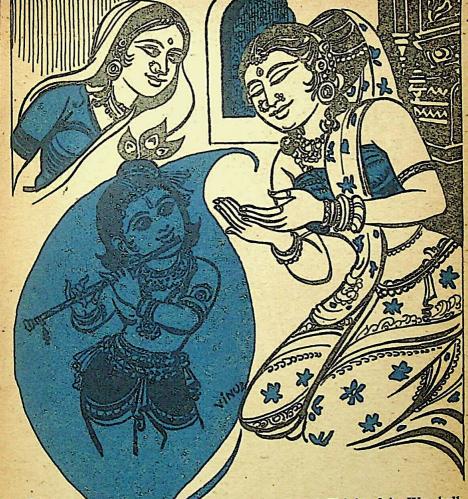
Ramaswami had not realized that there was fire in the lamp in his hand.

Sri Ramakrishna related this story to show the folly of those who seek God somewhere outside themselves, not knowing that all along He resides in their own hearts.

Pointing to his breast, he said "If a man sees God here, he wi see Him present in the whole world outside.

"If a man does not see God i his heart, he cannot see Him any where else. If he sees Him in the temple of his heart, he will the be able to see Him in Kashi and Kanchi. He will then realize the the whole universe is a vast temple of God. So long as one does not realize God in the heart, but seek Him afar in the regions of the st or beyond, we may be sure one enveloped in ignorance. When the lamp of wisdom is lit, God will shine in the temple of one's hear

Seeing God in one's heart doe accepting not consist in merely another's statement about it. On must comprehend it with all is manifold implications and fashion One's life accordingly CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by ecangotri



who has realized God in his own heart will lead a nuty fransformed life. He will be like a man who was looking for a long-lost purse and found it is his own pocket. Imagine a mother dreaming that her child is less She searches for him in her dream and weeps over her lost child. Suddenly she wakes up and finds her child sound asleep beside her. How she

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will rejoice! Think of it. We shall feel a similar joy on realizing that God is in our heart.

One day Yasoda asked Radha in great anxiety, "Where is my Gopala? He has not yet returned home. Do you know where he has gone?"

Radha woke up from her sleep and said, "Mother! Do not be The Bharatiya Vidya Bhavan

The Life and Teachings of

#### Saint Ramalingar

BY S. P. ANNAMALAI

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anxious. Close your eyes and meditate on Gopala. You will see him at once." Yasoda did so and had a vision of her darling Gopale

Yasoda then sought a boon of Radha. She said to her, "Radha darling, your power is the fruit of your devotion. Will you not let make it too? Show me the way." Yasoda got the boon.

We too, all of us, like Radhi and Yasoda can see Gopala everywhere and always. But we must yearn for Gopala as Radha and Yasoda did. The longing must spring in the heart. As the Kathopanishad says the vision of God will surely come to us if we see it with sincere longing.

(Concluded)

#### HERB FOR ASTHMA

A herb which relieves Asthma is distributed (to the poor) by Sri Kesav Mohan Lal grandson of an eminent Political and Social leader late Sri Sambhu Nath of Rajasthan. This Herb was given to Sri Shambhu Nath by a Sanyasi and distributed by him for over 40 years free of charge. He was given Govt. pension for his selfless deeds but he delegated this task to his grandson and became a Sanyasi. Now his grandson is continuing the task but appeals to the well and rich to contribute in the noble cause. Many asthma sufferers including chronic patients have been relieved by taking only three doses of the herb. Sufferers may write for the Herb in English only to:

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#### Letter to Kulapatiji-32

SMT. LILAVATI MUNSHI

Dearest Bapaji,

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k!

PROBABLY you remember that the Government of Arunachal Pradesh had asked you some years ago to open a school in Arunachal Pradesh. This matter was going on for nearly the last few years. In the first instance you agreed a patriotic duty but in the meantime you became very ill and for various reasons we could not think of doing it. Anyway, the present Chief Commissioner had revived his invitation since a long time and asked us to visit at least the place to find out the possibility whether we can do anything there. Originally the programme was that myself, Shri Hathi, Navin, Principal Vyas from Ooty and Ramakrishnan were to go, but Shri Hathi had some other important work and so he could not join us. And at the last moment Ramakrishnan developed influenza and Principal Vyas could not get air

reservation about which we knew only after reaching Calcutta. So myself and Navin were the only persons who could undertake the journey.

On April 9th morning we two started for Calcutta by the 10.55 plane. Our tickets were booked up to Mohanbari where we had to go on the early next morning from Calcutta, but after reaching Calcutta airport we learnt that it was not possible to go by that plane as the quota for Calcutta for going to Mohanbari by that plane was exhausted and that we could only take the next plane. This put us into difficulty as we did not know who was going to receive us at the other end. If we were to miss the Government man and the transport we were told that would neither be taxis or any other conveyance available nor any hotel to stay. Luckily Shri C. Gupta of Baldeoram Beharilal, Shri Damodardas Khanna as well Shri Thomas of the Bhavan's office had come to the Calcutta airport. We wasted about an hour at the airport and asked the aerodrome officer to reserve our seats in the next plane, as well as make an announcement at the Mohanbari airport of our going there by the next plane. Then we went home planning to phone to Shillong.

We went to Girdharilal's guest house at Alipore Road which took us about 45 minutes. When we reached there, we found that the telephone lines of the entire area were cut off since that afternoon because some work was going on. So as soon as we took tea Navin and Gupta again started going towards the city for telephoning or for finding out an officer of the Arunachal Pradesh and for sending telegrams. When they reached the city they found that Mohanbari as well as Shillong and Bombay lines were not working. With great difficulty they located officer, Mr. Husain, of the Arunachal Pradesh service in the evening, climbed to his house on the 6th floor and requested him to inform Shillong office of the change of the flight. He also gave us telephone numbers and the addresses of Mohanbari and Shillong offices. He promised that as soon as the line was in working order he would send telephonic as well as telegraphic messages.

At 7 p.m. Shri Gupta and Navin both came back exhausted.

Shri Girdharilal's son Shri Surent ralal and his brother Shri Harik also came to meet us. But then after Shri Gupta went back as succeeded in informing Mr. Raja secretary at Shillong at 10 o'clock at night of the change of flight.

Our hosts were Mr. and Mr. Pancholi, son-in-law and daughte of Girdharilalji. I must say that a of them made us very much fee at home and did everything to make us comfortable. At that time Shri Girdharilalji was at Benara but as that telephone line was also out of order we could not contain him.

To go or not to go to Mohambari next day was the question Should we go to Shillong directly or fly back to Bombay? Anyway we decided to go to Mohambar the next day and if nobody turned up, then to go to Shillong from there directly. Next morning we got information from Mr. Gupt that he could contact Mr. Rajas secretary at Shillong who promises that somebody would meet us Mohambari—a place about 1500 miles from Calcutta.

The next morning at 11.30 W started for Mohanbari. Our plate was a little late. Luckily Mr. Shartri, a research scholar from Shallong who travelled by car all the night from Shillong met us at the Mohanbari airport, and we breaked a sigh of relief.

Then we were taken to a vernment guest house which we very comfortable.

Shri Dharmeshwar Baruah, the officer in Mohanbari, and his wife came to meet us and after taking tea and having a little rest we started for Dibrugarh, some miles away with Smt. Baruah and Shri Shastri as we wanted to see the town. We saw tea gardens all along the way.

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In the original programme a helicopter was to have taken us to Roing on the other side of the Brahmaputra river but it taken away by one Air Marshal who had to visit the tribal areas. So we had to start early morning by car to go to Kalighat at the river bank where we reached at 9 A.M. after two hours. The regular ferry service which was to leave at 10.30 took not only passengers, but cars and lorries as well. Mr. Shastri who escorted us gave us a lot of information about the tribal customs and their ways of life during the car journey.

Many military personnel and vehicles were also going to the other side by the same boat. After waiting there till 10.30 we started by the boat and reached the other side after about three hours. Luckily, Mr. Premanand, Assistant Commissioner, and a tribal leader, Mr. Patian, were also waiting there for us since 9 A.M. We were happy that there was somebody to take care of us. After reaching the ghat in 15 minutes' time we started for Roing. Mr. Badbora, I.A.S., the Additional Deputy Commis-

sioner, who was coming to meet us at the ghat met us on the way. We were lucky in having Shri

Premanand as our guide who gave us much information about the places during our two-hour journey. It was green, green all the way and the road was good. We reached Roing by 3.30 or 4 p.m. As soon as we had a little tea we started to visit a centre where some tribal dances were arranged for us. We are also taken to a typical tribal house of bamboos to be shown how a tribal family lived. It was erected on wooden pillars. Inside, in the middle of the house there is always a fire place round which the whole family life is centered. It is a cooking place as well as a place which keeps people warm. The flooring was of bamboo chips. The whole family lives together in one room. There is no privacy.

A girl marrying a boy equally becomes the wife of all the brothers. It is like Draupadi marrying all the five Pandava brothers.

The tribal people are very hospitable. Even a stranger coming to their house will be given whatever food they have and shelter. They do not steal, neither do they speak untruth. If they have committed a crime or a mistake they will never deny the fact. They still keep bows and arrows, sometimes with deadly poison at the tip of the arrow which can instantaneously kill any animal or even a cobra. One such arrow was shown to us.

The features of the tribal people are Mangolian but they are healthy-looking and pretty. The boys and girls freely mix but no girl would conceive before marriage. This family planning formula is their own secret. It is a million rupee worth secret which without injuring the health helps maintain infertility so long as it is desired. After marriage women keep to the straight path.

The tribals know some wonderful herbal medicines which are very efficacious. Like our old time Vaidyas they do not share their secret of those medicines but it is worth trying to get the knowledge of those medicines for the benefit

of mankind.

Arunachal is a land of beauty; a land of all the natural resources and wealth. Their plains are not higher than 500 feet but the surrounding mountains go up to 16,000 feet. They have natural waterfalls which can, if properly harnessed, yield enormous amount of electricity which can be supplied to the whole country.

In the heights of the mountains they have Kasturi mrig (musk deer) which are fast disappearing, but which can still be multiplied in a reserve mountain forest range if Government takes up the project. The people of Arunachal are also anxious to investigate what minerals their mountains possess.

In the area we visited there were two major tribes—'Padams' and 'Idus.' There are some Christian converts among Padams but me among Idu tribe. There is a theorethat Idus may be a corrupt for of Yadus.

In this area there is great possibility of growing cashew at trees, a cash crop. Bamboos are abundance. There are pines at papitas. Saffron plantation can be tried in some areas. I wonderwhether jute also can be grown. If the young boys could be enrolled in the army, they can be useful in guarding their own land.

The people are dance and musi loving. One drama about Rukmini Krishna's wife, who belonged a Kundinpur of this area, produce by an imaginative officer and trasslated into and produced in tribi language has created a great in pact and now Rukmini has become their heroine Goddess. In the sant way if dramas centering roun: mythological women like Damiyanti, Chitrangada, Usha from Manipur, Ulupi from Tripura ani even Hidamba—all women belong ing to the tribal Assam—are produced in story form there can be much in pact by way of bringing the trib people closer to India.

In the evening we had a meeting with the officers and leaders of the tribes where we frankly discuss the problems. The tribal people understand Hindi and English and are quite alive to their problems. A special programme was arrange in the school at night in which was asked to speak. In my special

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I pointed out that in olden times there were marriage relations between this place and India and we had relationship with each other, giving the example of Rukmini. I believe they liked my speech.

We left Roing on the 13th morning. On our way we visited an Idu's Balvadi school as we had visited a Padam's school on the previous day. It was a must to visit the tribal schools of both sides. The officers came up to the Ghat to see us off. On our way back a special boat was put at our disposal. Going back only took an hour's time as we were with the current.

Mr. Baruah met us on the other side of the Ghat and gave us a message of Commissioner Raja that we should visit the other areas too. But we could not do so on account of two reasons. One was that it was already late and the other that it would take at least two hours more. Besides it would be too tiring. The same evening on the 13th we reached Mohanbari again. Here also Baruah and his wife were very helpful.

Next morning we left for Shillong via Gauhati by air. A Government car was waiting for us at Gauhati. It took us to Shillong on the same night. Here also we were housed in a State Guest House which was next door to the Chief Commissioner's house in the same compound. The Chief

Commissioner was alone as his wife had left for Madras.

The Chief Commissioner met us on the next morning and we had a long talk with him. We gave our impressions and suggestions to him which he liked very much. Rani Manjula Devi also came to meet us on the same morning. We all had lunch at the Commissioner's house. She invited us to a Bihu dance programme in the evening at which she was distributing prizes.

Rani Manjula Devi is an old friend of Annapoorna days when she was a member of the Food Council in Assam.

In the evening we met Mr. Nicholas Rai of MRA who is the Industries Minister of Meghalaya. He had invited us for tea in his house. Here, during our conversation, he was good enough to give some information about the Khasi and other tribes. At night we saw Bihu dances. The dances were very good. There was precision and grace in the dancers' movements.

Next morning at about 9 o'clock we started with Commissioner Raja to go to Gauhati for darshan of the famous Kamakhya temple. In Gauhati, first we stopped at the house of Shri Bishnuram Medhi who was the Chief Minister when you were the Food Minister, but he was not available.

Kamakhya temple is an old one. A long queue of people had come to have the darshan. The same old

amongst the devotees was seen. Without the help of Sri Raja who spotted his panda it would have been very difficult to have the darshan as it was so very crowded. Thereafter we came to the aerodrome where we had lunch in the V.I.P. air-conditioned room. Shri Raja left us about 3 p.m. and we left for Calcutta at about 4.30 p.m. We reached Calcutta on the same evening, i.e. on the 15th.

On the 16th morning we had lunch with Sri B.M. Birla and his wife and visited Annapoorna which is still running. Later we met Shri Girdharilalji, Bhavan's Senior Vice-President, who gave us a ride in the lake area in the evening and went to his guest house. Next morning on our way to the aerodrome we met the Governor Mr. Dias and his charming wife; then we went to Girdharilalji's house and after meeting all the

afternoon plane and came b

Here ends an exciting nine-dar fruitful journey to Arunach: Pradesh.

After finishing this letter a fer events have happened. I preside over a function of Basava Jayan on the 5th May 1973, about which a report has already appeared in the Bhavan's Journal.

We left for London on the 17th May where we performed the Griha Pravesh ceremony of Bhavan's Kendra on the 3rd June. We visited Rome at the invitation of our Ambassador Shri Apa B. Pant. About all these events I shall write to you in my next letter.

Bhavan has now gone abroad Are you not happy Bapaji?

With pranam,

Yours, Mummy

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THE 80th birthday of the Saint of Kanchi, His Holiness Sri Sankaracharya of Kanchi Kama Koti Peetam, was celebrated on June 14, 1973.

This was an occasion for his millions of devotees to pay their respects to him who has embodied in his life time the essence of renunciation taught by Hinduism.

He has nursed humanity itself with love and sought the

blessings of Almighty for the well-being of all.

For the cause of Hinduism, his services are many. He has promoted Vedic and Vedanta studies by organising the Veda Dharma Paripalana Sabha which conducts examinations in Vedic literature and awards prizes.

The Tiruppavai-Tiruvembavai movement—to revive living faith in God through the songs of Andal and Manik-

kavachagar—was initiated by him.

He has encouraged the study of Sanskrit language and literature as the fittest vehicle for the learning and propagation of our Dharma and culture.

More than anything, by his ascetic life, he has taught self-discipline and restraint to people and elevated their ethical standards

In his frail person, in his noble eyes, he symbolises the Eternal Spirit, and shows to all men the way to Godhead via sainthood.

May he live long, long to lead our land and its people spiritually!

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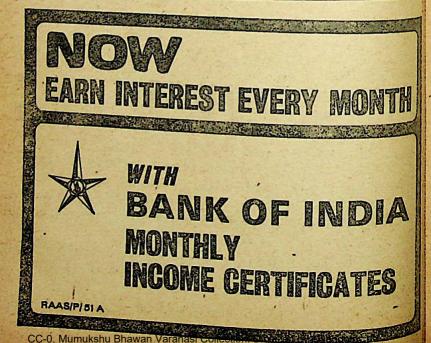
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# **ACHARYADEVA**

S. RAMAKRISHNAN

POOJYA Sri Chandrasekharendra

Sarasvati Jagadguru Sri Sankaracharya, the 68th Pontiff of the Kanchi Kamakoti Pitha, completes this month 66 years of his Ascension maintaining the unbroken continuity and carrying forward the beatitude, dignity and noble traditions of the oldest and greatest Ascetic Order of the world, founded over 5000 years ago, by Sage Yajnavalkya and other Vedic Rishis.

He was born 80 years ago, on May 20, 1894, on holy Vaisakh Poornima, the sacred day on which Buddha, the Enlightened, appeared on earth.

Of golden-hued skin—the hall-mark of great Tapasvins given to the strictest observance of the Mahavrata (Ahimsa, Satya, Astheya, Brahmacharya and Aparigraha); with lustrous eyes that keep all spell-bound and a benign smile adorning his lips, in his great presence one is transformed into different individual; one is instantaneously freed, at any rate for

the time being, of the Arishadvarga (Kama, Krodha, Lobha, Moha, Mada and Matsarya) of which most mortals are prisoners in varying degrees; one is transported to another world; the mind ceases to wander, remains transfixed, stands still; one finds oneself face to face with Satyam, Shivam and Sundaram—Truth, Love and Beauty; and Goodness, Greatness and Radiance.

It is an indubitable fact that when anyone, with sincerity and faith, has audience with him, a miracle happens. Words cannot adequately express the solemnity of the occasion. It has to be experienced to be believed. There emerges a subtle, imperceptible but lasting change for the better the seeker's life. There ensues a meaningful dialogue, often not with many words exchanged, but replete with understanding and sympathy. Doubts are dispelled with no questions raised; blessings received though unasked, compassion and grace flow abundance.

His memory is astonishing—another hall-mark of a Mahavratin. Though in his continual tours, he covers miles and miles and converses with scores and scores of people, from various walks of life, he will remember the minutest details of all conversations—the why, when, where and what-about —even if the second meeting takes place after a lapse of years.

His inner control—nirodha—is

such that he is oblivious to live surroundings, even to creeping resects or reptiles.

He deems no life as anything but God's own atomic spark, seed ing to rejoin the Great Flame, which it is but an infinitesimal tiny ray.

He is an unfailing Lighthouseradiating sunshine and solace t all alike.

He is a spiritual Akshayapan incessantly and unostentations dispensing food for the soul millions from near and far.

He represents the university values of philosophy, culture are religion, in his outlook and sproach, in his faith and spirit. It deed, he embodies the spirity unity of mankind.

He, though avowedly an wholder of Sankara's teachings, yet catholic in his outlook and has a realistic and sympathetic preciation of the problems, spiritual and mundane, of men of a faiths.

He is accessible to the pauper and the prince, to the young and the old, to the theist and the atheist.

He speaks to the people, though an ascetic and recluse, in diction and idiom easily understandable is them and guides them to solve the myriad problems of modern like in conformity with their respective swadharma.

His mother-tongue is Kannadi but he speaks 16 other language including Hindi, English -

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French. He was born in Tamil Nad but is revered and adored and his guidance sought, in religious as well as secular affairs, by all classes and communities, all over India. He is a standing repudiation of the evils presently bedevilling our nation—linguistic chauvinism, class hatred, communal and denominational rivalries.

He has rendered yeoman service for the resuscitation and revitalisation of dharma and culture, by convoking Vidvat Sadas, Agama Silpa Sastra Sadas and Dharma Paripalana Sabhas; and by endowing liberal rewards for proficiency in Vedic learning. Above all, he has been instilling, in all sections of people, an awareness that the ageless and immortal heritage of India-Sanatana Dharma -is not the exclusive inheritance of any class or community but is the common treasure of all sons and daughters of India, of the North and South, East and West, of Brahmins and Non-Brahmins, of Saivaites, Vaishnavites and Madhvas, of Buddhists and Jains. It is a Way of Life—a basic code of conduct for a systematic and disciplined, noble and purposeful, harmonious and egalitarian living for all people, with proper co-relation of rights and duties, irrespective of ideological belief, nationality and race.

He is perhaps the first and foremost *Padayatri* of the twentieth century, in the manner of the illustrious walking Ministrels of God, who have trodden this Punyabhoomi of ours, age after age.

He is one of the world's noblest monarchs—of the minds of men with probably the longest reign spiritual reign, with a profound influence on large sections of people.

He is a Mahatma, in the fullest sense of the term—whose heart bleeds for the poor; whose thought, word and deed are in complete accord; and whose life is a constant striving for the uplift of humanity.

"Generations to come will scarcely believe that such a one as this ever walked on this earth in flesh and blood" said Einstein of Gandhi. This is equally true of this peerless savant.

He is a venerable Mahayogi and Jagadguru in the line of Vyasa, Vasistha. Sukha, Parasara, Adi Sankara and other Masters—endowed with the direct simplicity of God-possessed, profoundly. learned not only in spiritual lore but also endued with a sound knowledge of the Agamas, astrology, astronomy, Carnatic music and photography too, full of humility, bereft of all traces of ego; living on parched rice, using only Khadi for his ochre robes, steeped in ancient lore yet fully conversant with the latest scientific discoveries, modern events and contemporary national and national trends.

This Paramaguru is one of the most revered guides and philosophers of the Bharatiya Vidya

Bhavan. This Mahapurusha has inspired and blessed the Bhavan with his benedictions on each and every landmark event in its pilgrimage—a mission dear unto him.

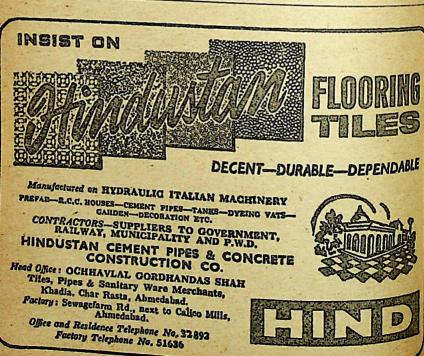
To this *Inanapandita* we are eternally indebted for illumining and sanctifying the pages of the *Bhavan's Journal* with his gracious contributions.

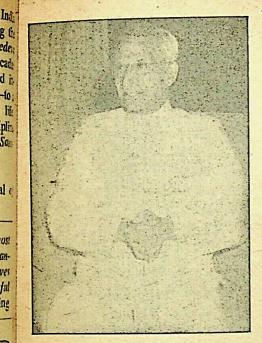
May the Almighty bless Internal and the world by vouchsafing to presence of this Acharyeden amidst us, for many more decade to come, to teach, guide, and is spire us all—erring humanity—to nobler and more purposeful in anchored to Faith, Self-disciplinand Dedication—Shraddha, San yama and Samarpana.

(This article, now updated, was first published in Bhavan's Journal (February 25, 1968)

More than half a century of existence has taught me that most of the wrong and folly which darken earth is due to those who cannot possess their souls in quiet; that most of the good which saves mankind from destruction comes of life that is led in thoughtful stillness.

—George Gissing





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# THE BHAGAVADGITA

Dr. S. RADHAKRISHNAN

Striking a golden mean between a philosophical system and poetic inspiration, this Song Celestial gave a philosophical a basis for popular Hinduism.

THE Bhagavadgita which forms part of the Bhishma Parva of the Mahabharata is the most popular religious poem in Sanskrit literature.

It is said to be "the most beautiful, perhaps the only true philosophical song existing in any known tongue."

It is a book conveying lessons of philosophy, religion and ethics. It is not looked upon as a shruti, or a revealed scripture, but is regarded as a smriti, or a tradition.

Yet if the hold which a work has on the mind of man is any clue to its importance, then the Gita is the most influential work in Indian thought. Its message of deliverance is simple.

While only the rich could buy off the gods by their sacrifices, and only the cultured could pursue the way of knowledge, the. Gita teaches a method which is within the reach of all, that of bhakti, or devotion to God.

The poet makes the teacher the very God descended into humanity. He is supposed to address Arjuna, the representative man, at a great crisis in his life. Arjuna comes to the battle-field, convinced of the righteousness of his cause and prepared to fight the enemy.

At the psychological moment he shrinks from his duty. His conscience is troubled, his heart is torn with anguish and his state of mind, "like to a little kingdom, suffers then the nature of an insurrection." If to slay is to sin,

it is a worse sin to slay those to whom we owe love and worship.

Arjuna typifies the struggling individual who feels the burden and the mystery of the world. He has not yet built within himself a strong centre of spirit from which he can know not only the unreality of his own desires and passions, but also the true status of the world opposing him.

The despondency of Arjuna is not the passing mood of a disappointed man, but is the feeling of a void, a sort of deadness felt in the heart, exciting a sense of

the unreality of things.

Arjuna is ready to repudiate his life if necessary. He does not, however, know what is right for him to do. He is faced by a terrible temptation and through an intense inward agony. His cry is a simple yet tremendous one, significant of the tragedy of man, which all who can see beyond the actual drama of the hour can recognise. The mood of despair in which Arjuna is found in the first chapter of the Gita is what the mystics call the dark night of the soul, an essential step in the upward path.

The further stages of illumination and realisation are found in the course of the dialogue. From the second chapter onwards we have a philosophical analysis. The essential thing in man is not the body or the senses, but the changeless spirit. The mind of Arjuna is switched on to a new path.

The life of the soul is symbolic by the battle-field of Kuruksheln and the Kauravas are the enemy who impede the progress of the soul.

Arjuna attempts to recapture the kingdom of man by resistive the temptations and controlling the passions. The path of progres is through suffering and self-above gation. Arjuna tries to evade the rigorous ordeal by subtle arguments and specious excuss Krishna stands for the voice of God, delivering his message in thrilling notes, warning Arjunagainst dejection of spirit.

The opening chapter show great insight into the heart of man its conflict of motives, the force of selfishness and the subtle whis perings of the Evil One. As the dialogue proceeds the dramatic element disappears. The echos of the battle-field die away, and we have only an interview between

God and man.

The chariot of war becomes the lonely cell of meditation, and a corner of the battle-field where the voices of the world are stilled, a fit place for thoughts on the

Supreme.

The teacher is he favourite Golf of India, who is at once humps and divine. He is the God of beauty and love, whom devotees enthrone on the wings of birds, on the petals of flowers, or whatever they most delight in dall that lives on earth.

The poet vividly imagines how

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an incarnate God would speak of Himself. There is support for the poet's device to make Krishna say that he was Brahman.

In the Vedanta Sutras, the Vedic passage where Indra declares himself to be Brahman is explained on the hypothesis that Indra is only referring to the philosophical truth that the Atman in man is one with the Supreme Brahman. When Indra says "Worship me," he means "worship the God I worship."

On a similar principle Vamadeva's declaration that he is Manu and Surya is explained. Besides, the Gita teaches that an individual freed from passion and fear and purified by the fire of wisdom

attains to the state of God.

Krishna of the Gita stands for the infinite in the finite, the God in man concealed within the folds of flesh and the powers of sense.

The message of the Gita is universal in its scope. It is the philosophical basis of popular Hinduism.

The author is a man of deep culture, catholic rather than critical. He does not lead a missionary movement; he addresses no sect, establishes no school, but opens the way to all the winds that blow. He sympathises with all forms of worship, and is therefore well fitted for the task of interpreting the spirit of Hinduism which is unwilling to break up

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culture into compartments and treat other forms of thought and practices in a spirit of negation.

The Gita appeals to us not only by its force of thought and majesty of vision, but also by its fervour of devotion and sweetness of spiritual emotion.

Though the Gita did much to develop spiritual worship and undermine inhuman practices, still on account of its non-critical attitude it did not destroy altogether false modes of worship.

The tone of the Gita is dogmatic, and its author does not suspect that it is possible for him to err. He gives the truth as he sees

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Book Sales Division, Dr. K. M. Munshi Marg, Bombay - 400007. it, and he seems to see it in a entirety and many-sidedness, as he believes in its saying power. It the Gita there is a sage the speaks in the fullness and entire siasm of his knowledge and this feelings, and not a philosophic brought up in any school who divides his material in conform to a settled method and arrive at the last steps of his doctrine through the clue of a set of systematic ideas."

The Gita stands midway between a philosophical system and a poetic inspiration. We do not have here the illimitable suggestiveness of the Upanishads, sincit is a deliberately intellectusolution of the problem of life. It is designed to meet a situation complicated by troubles of conscience and confusion of mind.

The main spirit of the Gita's that of the Upanishads; only there is a greater emphasis on the religious side. The thin abstraction of the Upanishads could be satisfy the many-sided needs the soul. The other attempts to solve the secret of life were theistic in their texture.

The author of the Gita fount that men could not be made a love logic. So he took his stand on the Upanishads, drew out the religious implications, galvanish them into a living system by in corporating with them populs mythology and national imagination.

# GEMS FROM GANESHPURI

A short selection from the writings and sermons of Swami Muktananda

DHARAM YASH DEV

# THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH . . .

-Psalms 119-105

And in the beginning was the Word:

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ula ios OM NAMAH SHIVAYA. This is the great Mantra, chant it always. It is the great redeemer, retain it fast in your heart. It is the Guru's word, mingle it with your breath. The Mantra, the Guru and you—all are one. Repeat it always.

Shiva belongs to neither Shaiva, nor the Vaishnava, nor the Buddha sect. He is your very soul. Chant it always. SHIVA is neither Hindu, nor Muslim, nor Christian. He is the very Self of all. Chant the Mantra continuously.

Understand your Self. See your Self. Seek your Self and find your Self. Hari, Shiva, Shakti, Allah, Jesus—all dwell within you.

The Contributor of this "selection" from the writings and sermons of Swami Muktananda Paramahansa, is a free lance journalist. He was India's first Commissioner to Mauritius after Independence and Director of Public Relations in the Constituent Assembly of India from 1946 to 1948. His article about Swamiji, after his first visit to Ganeshpuri Ashram, was published in the Bhavan's Journal of January 9, 1972. He has since visited the Shree Gurudev Ashram many times and is presently Secretary of Siddha Yoga Dham, New Delhi, an organisation of Swamiji's devotees in the Capital.

Kneel to your own Self. Honour and worship your own Being. Chant the Mantra always going on within you. Meditate on your own Self. God dwells within you.



Swami Muktananda

For mankind, the only siddhi worth attaining is the vision-of the inner Self.

To seek Truth, one need not renounce the world. But what is
required is to abandon or change
the tendency of mind. One has to
cultivate renunciation mentally
while living in the world itself.
One who cannot achieve this while
at home can never succeed even
when out of it, away in a forest.

God is never captivated by any ceremonial or by any particular method of Sadhana. It is only out of compassion that He reveals

Himself to the devotees when pleased by their selfless love.

Oh dear one, everything is in you and you are in everything. If you can get this divine perception, you will experience the all-pervasiveness of your own self. Thereafter you will be free from the bad dreams of miseries and the burning fires of dis-satisfaction. You will attain the aim of your search, the freedom of your will and the fulfilment of your desire, through your own Self.

Who is a worldly man? It is not the children, wife, house and business that bind a person to the world. It is the feeling of 'mine' and 'thine' that binds one to the world and makes one a worldly man. So long as the ideas about the world arise in one's mind one will continue to experience the duality of pleasure and pain. The way out is to renounce the world mentally because it exists in the mind alone. Real happiness lies in such renunciation.

The root cause of all misconceptions and the woeful miseries is ignorance, and only the Guru is powerful enough to dispel that ignorance and awaken spiritual knowledge which can give permanent happiness and ever blissful joy. He is there like the sun to destroy the transient darkness of the world.

N,

God and His name are indivisible because NAMA and NAMI (the name of the object so named) are the same. We do experience this in our daily life; suppose you call Gopal, the boy named Gopal comes to you and not Raman. If you go to a shop and demand sugar, the shop-keeper gives you a packet of sugar and not salt; thus the name sugar is the same as the object indicated by the name sugar. And similarly, the Mantra or the name of God is the same as God Himself.

Dhyan indeed is a most potent means to return and rest in our original Divine state. It also helps the physical body, the frail mind and flimsy intellect to gain strength. It is the one and only means to coalesce the scattered mental tendencies and stabilise the mind in the Self or Atman.

Every drop adds up to make an ocean. Every paisa adds up to make a thousand rupees. A tree which grows every day produces blossoms and fruit one day. Muktananda, meditation performed every day produces an ocean of peace.

To remember always that 'you are pervaded by God on all sides' is verily the JAPA. To contemplate that 'everyone including myself belongs to the family of Lord' is the real meditation. To 'love

and respect each soul as your own' is the best worship.

In this world, if one's Mind is completely steady, one is better than an emperor, even though one may be a penniless mendicant.

Kill the mind. You will become Mahadeva. If the mind remains, you remain in chains.

Just as a painter paints many pictures with only one set of colours and one brush, likewise, man and woman spring from the One Being. They are different yet one. There is neither high nor low.

Master the senses and you will be peaceful. A sensualist can never find happiness in the world.

To live on the fruits of your own labour, to do your work and to remain calm without disturbing others—this is a great yajna.

Keeping awake at night without reason, unnecessary sleeping during the day, irregular eating—Muktananda, the reward of this 'discipline' is the misery of hell.

Learn to sit in a natural manner, becoming steady, calm and detached. Muktananda, the more you sit still, the steadier your mind will become.

Food is Brahman. Take food

like medicine. Take it as Prasad. Then food will turn to nectar and nourish you.

Eat food with love, with contentment—to live, to acquire strength. Do not live to eat. Perceive food as Brahman.

To take food, understanding its importance, to live in the awareness of the inner Self, to behave in a diciplined manner, to restrain the senses—this is the religion of man.

Love is a man's greatest wealth. Love is the form of God dwelling in man. Love is the nature of Guru. Love is the noblest of all qualities and worthy of all reverence.

Chant with love. Meditate with love. Remember the Lord with love.

O seeker, don't seek bread or cloth or coins. Seek the Rama in whom these are.

Birth in human form is rare, and to have love, faith and devotion for God in that life is rarer still. Unless and until one attains Divine Knowledge, the life spent in eating, drinking, enjoying and in the end repenting while dying is no life at all—it is worthless. It is the foremost duty of human beings to think "Who am I", and so to see by repeated contemporations.

the concealed One manifested in one's own Self, and finally lead a life full of supreme joy.

Just as you think and plan ahead in worldly matters, the same way you must also think about the higher life. Think as to who you are, from where you have come, where you would go after death, where lies true happiness. Think where God is and how He could be attained... be determined and make every effort to realise Him.

If you desire happiness in life, then lead a diciplined life. Keep regularity in getting up, working, resting, eating and so on. Avoid all vices or bad habits. Make it an every day practice to sit quietly for sometime with your mind relaxed. This controlled mind has such a potency that one can execute great works with ease. only does one get the correct inspiration from time to time but also carry out the job efficiently. mind the By the control of the mental energy is concerted. is like constructing a dam across the flowing water. And when the sluices are opened the water flows out with such tremendous force and in such quantities that it can submerge a number of towns.

no life at all—it is worthless. It is the foremost duty of human beings to think "Who am I", and so to see by repeated scontemplation as the foremost duty of human beings are free from anxiety Muktananda, the perfect siddhickless there.

THE essence of Krishnamurthi's is self-knowledge. teaching Krishnamurthi does not theorise. In his lectures he describes the state of the listener's mind and invites the hearer to look at himself in the mirror of the lecturer's description. Holding this mirror of perception, Krishnamurthi brings the listener face to face with himself. This is a state of mind. Discarding all theories and dogmas, since they enchain the mind, with easy grace and purity of language Krishnamurthi puts the hearer in that state of mind where theorising has ended and direct perception is.

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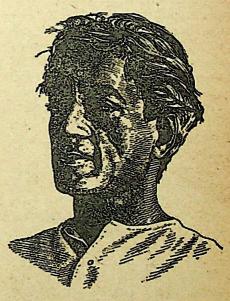
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It is an ancient Greek maxim that 'Perception is action.' This means that in self-knowledge the only action is perception. If one knows the art of direct perception, then action, being an integral part of perception, is automatic.

Ethics is not a matter of evolving principles, and then matching one's conduct through the exercise of Will. Ethical behaviour is natural and the only behaviour possible to a person who perceives directly. He has no choice of conduct.

Immediately we enquire as to what is this direct perception? Krishnamurthi puts one in that state-through his lecture. To be in that state is meditation. Meditation is a condition of mind which is awake. It is in this state that one is aware of the psychological compulsions through which one acts.

Holding the mirror of perception, he brings the listener face to face with himself. And that is the end of theorising.



The Essence of Krishnamurthi's Teachings

P. C. MEHTA

It is like throwing a searchlight CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

on the centre through which one acts. When one realises that the centre through which one acts is put together by one's conditioning and conflicting yearnings, then he drops it. One realises the total inadequacy of this centre, which is of the past, to meet the challenges of life which are ever new and a living phenomenon. therefore, automatically drops all the compulsions through which one behaves and is free. This is the essential freedom. This is the essential simplicity and poverty. Freedom, simplicity and poverty are not from the things of this world but from the mental furniture within which one lives.

In the history of religious philosophy there are two trends. One maintains that perception of the Real is possible only by being awake and thereby perceiving the state of one's mind.

By looking within and thereby being choicelessly aware of all the psychological compulsions, one is able to drop them in the instant

and thereby be free.

A man is bound by a superstition only so long as he does not realise that it is a superstition. As soon as he knows that it is a mere superstition he is free from it.

This state of mind which is constantly looking at one's compulsions is wakefulness. In this state one moves from fact to fact and discards all evaluations of the fact because one perceives that all the

conditioning whether individual racial. When one perceives true nature of one's centre of tion i.e. ego, it drops away h ing the mind in a state of like tion. This is automatic. This pens in the instant. or Sadhana are directed to ar at this point. This is the time moment, and is a natural corol of direct perception.

Krishnamurthi illustrates this saying, "when you are face to ! with a snake what happens? \[ \] jump away." Similarly when is face to face with one's centre action, one perceives that it is and in poisonous intruder instant and without any effort drops it. Only such a mind kn peace which passeth understa ing. Only such a tranquil mini capable of reflecting the Real

What is the nature of this di or centre or compulsions with obliterate our vision and interf with direct perception? If we li within we observe a constant f cess of becoming.

We have many ideas and ideas We chase all the and desires! We are everlastingly in struggle become other than what we are am violent and I want to beau non-violent. I am a clerk want to become a manager. ever the state I am in, I want be different.

This struggle at the psychole cal level is the process of ber evaluations are based on one sanwallection Digitized by ecanglic assumes CC-0. Mumukshu Bravon one is the process of the control of the contr n :

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has to make an effort. We are caught in an everlasting struggle ves to be free from what we are.

Krishnamurthi says that by bey ing so occupied one can never be free from what one is. To be free from the state in which one is, this struggle which chases values must end and one should be able to look at the fact of what one is without justification or condemnation. This perception of the fact his as it is, without distortion e.g. if lo I am violent then to see the move-I ment of violence within me without covering it up by chasing an ideal of non-violence or justifying ti or condemning it, alone frees me from the compulsion of violence. This is just an illustration. rt 🤄

When the mind realises that all pursuits (including the pursuit of God) partakes of the same character, being an activity in the same dimension, then in an instant the mind is free from them all.

This ability to be awake see is the only step to be taken. It is the first and last step. There is nothing more to be done. To come to this, hard work is necessary. But there is no effort involved. It is not a matter of exercising will but of letting go or giving up of the will or effort which is the cause of the terrible inner conflict or struggle. One comes upon it, in an instant through direct perception.

The process is not gradual and of necessity the happening has got to be outside time. For it to come about Time in the psychological sense must cease. This is what is known as being in the external present untouched by time. This is what is known as freedom or being Dwandvanitam or Nityayukta. This state is the normal state of man and the other one which is full of compulsions and struggle is an abnormal state. To be caught in that abnormal state of struggle or duality is the state of Samsar. Therefore Buddha's first noble truth that all samsar is Dukh. To be free from this state is Mukti. Therefore it is said that freedom or bondage are merely states of mind.

मनः एव मनुष्याणां कारणं वंध मोदायोः।।

The purpose of religion is to come to this state of freedom. Religious mind is a free mind, capable of reflecting the Real. The free mind is a mind which is freed from the dross of becoming, which is Trishna and this dross is referred to as aavaran or curtain.

सुवर्णमयेन पात्रेण सत्यस्यापि हितं मुखं। तत्वं पुषनपावृणु सत्यधर्माय दृष्टये।।

Krishnamurthi goes straight to the heart of the problem and breaks it through self-knowledge.

The other approach for the removal of this aavaran of Avidya, screen of ignorance, which is being discussed in religious literature is that of utilising one's own weakness for removing the weakness.

It is like removing a thorn with another thorn and then throwing both of them away.

Those who profess this view,

say that for some natures, it is impossible to put a stop to this process of becoming. The idea of gradual progress through exercise of will is so firmly embedded in one's psyche, that some natures are unable to come to a state of direct perception.

For such natures, it is easier to channelise all their effort to one point which is God. Instead of frittering away the energy on myriad pursuits and many struggles, let them channelise their effort towards God. This is done through Bhakti i.e. devotion or any other form of yoga because all yoga short of the direct path of Krishnamurthi are movements in time which is an effort in the field of mind.

They claim that all lesser desires or values will merge in this one Master aspiration which eventually will find fulfilment in the total surrender to God or that which is and such surrender is no different-from the state of choiceless awareness.

In the final analysis Bhakti and Dhyana are no different, Bhakti being defined in Narada Bhakti Sutra as self-knowledge.

स्वस्पानुसंघानं संघानं भक्तिरित

व्यभिधीयते।

They say that the advantage here is that instead of remaining constantly and effortlessly awake, it is easier for man to attach his mind to God or God's name because he is so accustomed to attach his mind to something or the other.

Another reason they put it is this: the purpose of all the exercises is to remove the of ignorance from the mind, that, that which is, can reflect the clear waters of the mind.

This can be done through Kn namurthi's direct method. The which is reflected is the descring Grace. Are there any limit its Glory? Is it not capable of moving the dross of ignorance, ardently invited by man through the pointed devotion?

Krishnamurthi's answer is a gorical and uncompromising. says that all movement in the i.e. psychological time, no mat. how lofty, is the same. no difference in a man alcohol and a man praying. B are escaping from that which They are not facing themselve These escapes are meant to an an immediate contact or confi tation with the inner state of o mind. One's idea of God is any of much mind-borne as idea or ideal. One is chasing mirage. That very activity of mind in chasing a mind-bot value acts as a screen and preve apprehension of that which is.

Movement in one dimension does not open the door to anot dimension. It is total cessation movement in one dimension cause one has understood the flity of such activity that frees from its limitations. Only the will one's tranquil mind be able fathom the spaces and touch up the Real.



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# The book I enjoyed writing most

KHUSHWANT SINGH

TO be quite honest I did not enjoy writing anyone of them. And I have written over two dozen: fiction, history, biography, translations, essays—and just plain ribald nonsense.

Enjoyment is not the right word -it was agony. For me writing has been one hell of an experience. Every time I was working on a book, I became irritable, ratty, fidgety, quarrelsome. I know it and hated myself for it.

I have never known what is described as inspiration. When I decide to write a book, I get down to writing it. I lock myself in my room and go at it for one or two hours a day till it is finished. Its real hard work and no fun at all. I get restless. I tire very soon. I keep pacing up and down the room and frequently do the writing standing up with my notebook placed on a kind of lectern I've had made in my study.

More often than not, the first draft is so bad that I have to write it again and again. I have been working on a novel for almost seven years. I have re-written every chapter, every line of every chapter at least ten times. It reads worse than the first draft. How can I possibly describe this kind of experience as enjoyment?

#### TRANSLATIONS

However, different kinds of writing take different kinds of toll of my system. The easiest is working on translations. I often pick up poems or short stories in Urdu, Hindi or Punjabi and translate them as a form of relaxation from more exacting work.

I treat translating as a kind of crossword puzzle: a challenge to my repertoire of words. I know when I have found the right one, that certainly produces a kind of exhilaration.

My vocabulary in Urdu is very poor. When I took upon myself to translate Mirza Ruswa's Umrao Jan Ada I had a friend, Mehdi Hussaini, to help me. He would read a passage from the original and I would follow it with a trans-Hussaini knew enough of the English language to say "No, you haven't got it." So I'd try again and again till he conceded "Yes, that might do."

I was very distressed when I read Mr. Russel (who is a professor of Urdu in London) opine that he did not think much of our translation. I picked extracts of Russel's work and compared them with the original. He is certainly more accurate than Hussaini and I have been. But our translation is a damn sight more readable than Russel's.

More than fiction, I've liked translating the Sikh scriptures. I am not a religious man but I like religious poetry. Most of all I like the language of the Old Testament. I borrow liberally from it to render the writings of the Sikh Gurus.

And although I am an avowed agnostic, I get a strange feeling that the Gurus have themselves chosen me to interpret their message. I had that feeling of a second presence beside me all the time I was working on the translation of Guru Nanak's famous mor prayer, The Japji. When my rits are low I read these trations and derive the satisfaction a difficult job well done.

#### WRITING HISTORY

Next to working on tra tions I prefer writing history. makes more demands than to lation but less than creative tion. You get your facts: figures from the archives; t painstaking work but could he be described as writing.

It is research. And if you't research assistants to ferret a vant data for you, your job is duced to interpretation and of presentation. Other public works will show you what been said before on the subjact

So you consider those points view and if you have someth new to say, a new slant to ! you have your book of his That may sound an oversing cation, but that is certainly ho did my two volumes of The tory of Sikhs and the Biograph Ranjit Singh, Maharajah Punjab.

My only contribution to history was to equate it with rise of Punjabi nationalism. historians disagree with my pretation but will concede the have given them food for those

More than half of my with years have been spent in won on the religion and history of CC-0. Mumukshu Bhawan Varanasi Collection. Digitized bwasayery eager to

definitive a work on the subject as I was capable of.

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Work

I was often beset by anxiety that I would not be able to complete the work; many writers have neurotic fear of dying. Consequently when I wrote the finis to the last chapter of my second volume, I appended a Latin tag Opus exegii which means "my life's work is done." That in fact is true.

I had so worked myself into believing that once my history of the Sikhs was complete, I would not care if I wrote any more or died the next day. I am no longer in a state of anxious frenzy when I write nor have any regrets that something I could have done remains undone.

Stories and novels take more out of me than my other forms of Stories being short, the state of tension in which they are produced is also of short duration. And then since my short stories are based on actual people, I have live models to draw from. have to do is to provide a setting, an episode which would highlight their character.

Recently in Bombay I encountered an elderly gentleman throwing coins to beggars with one hand and pinching ladies' bottoms with the other. The apparent contradiction of character, charity on one hand, lechery on the other, fascinated me.



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The rest I made up: how I tracked him down, found him to be a rich respected citizen with a wife and daughter; how I tortured him by making anonymous telephone calls and how I got caught by the police—and ended up making friends with the Bottom Pincher. Working out the plot was great fun.

I have a favourite technique. I tell the story to different people with many variations, watch their reactions and see which version goes down best. This can be great fun. But putting it down on paper takes a lot of doing.

Novels take most out of the writer. I have written only two—
Train to Pakistan and I shall Not Hear the Nightingale. The first

was really more a document on the partition of India in it than a novel. It did better the I had ever dreamt of. Its successful made me off the rails and I betworking on I Shall Not Hear I Nightingale.

It was a kind of family so I spent many agonising more working on it. I discovered to a dismay that the characters were my creations, refused to have in the manner I had a lined for them. Instead of the being my creatures, I became their slave. When they fell in local that to take down their declarations as if I were a mere disphone. When they died, I we at their demise.

Critics were not kind to a Nightingale. I am convinced it the better novel than The Trito Pakistan because I suffer more in the writing of it. To kind with the critics!

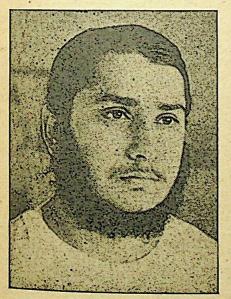
As I said before, I cannot de cribe any of these writing expenses as enjoyable. Only after they were written, was there sense of achievement and fulfiment. The following lines Robert Bridges truly convey aim of my endeavour as a writer

I too will something make
And joy in the making
Though tomorrow it seem
Like empty words of a dree
Remembered on waking.

(Courtesy: All India Radi

Difficulties, deliberately brought by Nature, are an opportunity to observe your own inner domain wherein dwells a flame to flash you the signal for succour.

# The Light of the Inner Flame—DATTABAL



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THE light of the inner flame is the centre of our consciousness, the very nucleus of our existence. This flame has its centre everywhere and circumference nowhere. This is a realm which is beyond the threshold of the subconscious mind, and psychologists have failed to explore it.

There are two ways by which you can reach the realm of the inner flame.

One is through silence, absolute silence, and the other is through love. The latter is better, for, it is easier to go through love. Love itself is the very core of this flame. If you intensely pray, this flame will practically engulf your entire being. At certain critical moments this flame reveals to you its effulgence and gives you guidance.

You all would have heard about the celebrated palmist Chiero who was also a mystic. In Egypt while he was helping his doctor friend to excavate the mummies in the pyramids, Chiero had to get the help of a local guide.

A superstition prevailed among the Egyptians that the mummies

would, one day, come to life. Hence they vehemently opposed all the attempts of excavation.

But Chiero's guide was co-operative and an exceptional one. He sincerely extended to them his help and guidance. Everyday they went to the pyramid and their programme was smoothly carried out as long as this guide was with them.

Unluckily, Chiero had to seek the help of another guide, for his friend guide became indisposed. The new guide, one of those who opposed excavations, deliberately misled them when they had reached the innermost part of the pyramid. Chiero and his friend were completely lost and bewildered. They could not find the way out. Their search continued indefatigably. Hours passed into days and days into a week. Their ration was exhausted. Their search revealed only skeletons, probably of the excavators who were similarly misguided. Perhaps the same awaited them.

Chiero was lost in deep contemplation. He sincerely began to pray and imagined that he was actually going to his friend guide and explaining him their peril. For a long time Chiero had lost his body consciousness and noticed with amazement that he was actually present in the guide's house and was requesting him by his gestures to rush to the pyramids and help them out of the trap.

The sick guide was bed-ridden. He was completely confused when he saw Chiero's subtle form in the air inviting him towards the pyramid. The guide was sure that his friends were in difficulty and were definitely trapped in the pyramid. He immediately rushed to the pyramid and saw that his friends were actually on the verge of death helplessly waiting like the passengers on a wrecked ship to be rescued. Chiero and his friends were thus saved.

Please remember therefore that whenever the worldly support fails and man depends only on God, the intensity of his prayer breaks open the subconscious mind leading him directly to the light of the inner flame.

Difficulties give you an opportunity to observe your own inner domain. Difficulties are therefore deliberately brought by Nature.

Remember, difficulties are your own negative projections. Buddha has called dukha (sorrow) as the

Arya Satyani.

Remember, when you are trying to swim against the current of a stream, resistance is inevitably more, but when you swim with the current there is no effort, no resistance. You spontaneously reach the ocean,

Similarly sadhana is not artificially trying to do something. But it is turning yourself to the evolutionary process of the cosmos. It is to allow the cosmic current to carry you to the Divine ocean.

But the moment you try to resist this cosmic current by

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own petty desires, you invite sorrow. Sorrow is not a positive but a negative phase. If you carefully tune yourself with Nature and swim with its current, there is no sorrow.

Frequently people have raised a question according to their mundane logic, and have asked me, "Well, if evolution is a fact and one of these days we are going to reach the ultimate goal, why bother at all and take the trouble of performing sadhana. Why not enjoy and make the best out of life?"

My answer to them is that, bound in sense perception our joys are so fleeting and sorrow so predominant that we continue to chew the thorns of passions though our teeth are bleeding. So to avoid this pain we have to cease to resist the evolutionary process both consciously and unconsciously and this can be performed only by sadhana.

Sadhana actually accelerates this process and builds a bridge that takes us across swiftly on to the shores of the Lord. Or else, Nature will take its own course and that may mean a laborious journey for an indefinite period. Sorrow is at times deliberately intended by Nature, For it is only by this process that the unwanted fragments of your personalities are eliminated.

So during the hour of trial, during the period of intense sorrow, try to be internally steady, Systematic Sanskrit study at lowest cost! K. S. P. Sastry's popular books (Govt.-approved) for schools and self-study all over India.

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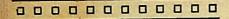
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without seeking external help. And then out of this steadiness, guidance will flash to you from your inner flame which will show you a better way than the one which you would have otherwise adopted.

Whenever you are confronted with difficulties, instead of creating whirlpools in your mind, remain silent, absolutely quite; entrust everything to your inner flame and clutch to it as the young one of a monkey clutches its mother.

And it is only by entrusting your entire burden to the Almighty can you transcend the barriers of the conditioned mind and hope to receive from Him an intuitive flash.

For this, you must depend upon God without any reservation.



# Maxims of Chanakya

V. K. SUBRAMANIAN

The crystallized wisdom of the Indian Machiavelli



#### गुरुं च दैवं च।

One should please a teacher, like a God.

# कुटुम्बिनो भेतव्यम्।

Householder should be feared.

## पुत्रे गुणवति कुटुम्बिनः स्वर्गः

When children are good, homes are heaven.

## पुत्रा विद्यानां पारं गमयितव्या ।

Children should be made to seek the shores of knowledge.

# प्रत्यक्षपरोक्षानुमानैः कार्याणि परीक्षेत्।

Things should be examined through inference based on the patent and latent facts

# अपरीक्यकारिणं श्रीः परित्यजित ।

Prosperity forsakes those who do things without proper examination.

#### स्वशक्ति ज्ञात्वा कार्यमारभेत।

One should venture, after realising one's strength.

## स्वजं तर्पयित्वा यः शेषभोजी सोऽमृतभोजी।

He eates nectar who forsakes his own share and eats the rest.

#### अतिलाभः पुत्रलाभः।

Begetting a son is a great blessing.

### दुर्गतेः पितरौ रक्षति स पुत्रः।

He who protects his parents in difficult days is the son.

#### कुलं प्रख्यापयति पुत्रः

The son proclaims the family.

#### नाऽनपत्यस्य स्वर्गः

The childless do not attain heaven.

### तीर्थसमवाचे पुत्रवतीमनुगच्छेत।

Follow the one with child, in regard to holy waters and pilgrimage.

#### न परक्षेत्रे निक्षेपेत ।

Don't invest in another's field.

### स्वदासीपरिग्रहो हि स्वदासभावः।

The nature of the man servant is to possess the maid servant.

#### सर्वानुष्ठानदायमुखानि वर्धन्ते।

In all observances, gifts conduce to prosperity.

#### नास्ति भीरोः कार्यचिन्ता

The coward does not think of the deed.

## स्वामिनः शीलं ज्ञात्वा कार्यार्थी कार्यं साध्यति।

The favour-seeker accomplishes his end, after knowing the nature of his master.

"Mere recollection of a miracle by a great saint not only made me aware of his greatness, but also helped me to see things properly..."

# On <u>Him</u> Alone I Count

R. C. SHRIVASTAVA

THE power of performing miracles by special gift of god, has always been attributed to saints and prophets of all lands. This is specially true of India, as the people here are inclined to be devout and credulous, and follow religious practices almost as a way of life.

Some people implicitly believe in miracles, others take them with a pinch of salt, while still others not only scoff at them but even attribute vile motives of fraud and hypocrisy to stories of their performances.

I do not want to question or criticise this, that or any other view, or to enter into controversy between the rational and the scientific on the one hand and the mysterious and the spiritual on the other. Such controversies will

perhaps continue as long as there is a gap between the seen and the unseen, between the known and the unknown.

Here, I only give an account of my experience as to how a mere recollection of a miracle by a great saint, not only made me aware of his greatness but also helped me to see things properly.

The scene of my experience was the Tata Memorial Hospital of Bombay, the premier institution for diagnosis and treatment of cancer in India. I had been a victim of this dreaded disease for over a year and had already undergone Cobalt-60 radiation treatment about a year back. I was there for my fourth periodical check-up. The previous three had found my throat which was the seat of the

malignant cancer growth, completely free from the disease. So, I was hopeful and felt assured this time also.

But it was to be different this time. The doctor looked through his mirrored instruments wanting to spare me a shock, asked if somebody had come with me. On my telling him that I was alone, he said "Well, we tried to help you with the radiation treatment but it has not succeeded and there is recurrence of the trouble. This time it will have to be removed by operation. Further, it is in the region of the voice-box, so that too will have to be removed. But do not worry, you will be able to talk by a different method in due course. You may see the Secretary for details of the operation and Dr. ... for details of the new method of talking. Hurry up, this is Saturday, they may go away in the afternoon."

Stunned and shocked as I was, I faltered, "Will not light treatment once more do? It must be a big major operation."

"Light will not do and nothing is big for us; we do them everyday. Take it easy and hurry up,"

he replied.

There was no use saying more; so I hurried to the Secretary concerned. The thing which predominated in my mind at that time was not to miss that Saturday afternoon, otherwise it would mean staying for nothing in Bombay for the week-end. The main thing,

namely, getting operated and ing voice for good was forge for the time being.

I enquired of the Secretary details as period of hospitalisa ward arrangements, expenses; the like and hurried up to the tor who was to tell me about alternative method of talking

I was met by a lady doctor; her lady assistant. They v about to leave for lunch but & good enough to wait for me. T asked me a number of questi concerning my age, family be ground, occupation, education: the like. That formality over was explained that sound can produced by a process of for belching. The sound can be trolled and modulated almost approach the normal voice. S consolation, some compensi for the God's unique gift of " to man, I thought.

I thanked the ladies for their formation, apologising for hold them from their lunch.

The day's work being done important events, pronouncement, prospect of a throat-cutting operation, involved, stay in Bombay for two months, accommodation blem, shock to family ment especially my wife, all began weigh on the mind in a confi and incoherent way and I fell ed and exhausted.

I climbed the stairs from basement to the ground floor slow heavy steps and came to

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out-patient department, which in the morning hours would be crowded to full capacity. Now it was

practically deserted.

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I felt like sitting down and resting for a while and choosing a solitary corner, tried to think. Most difficulties might resolve, but loss of the precious faculty of speech, what could equal or compensate it? The oesophagal speech referred to by the ladies; what would it be like? Could I hope to learn? I had no answer, but imagination was there, something to guess and ponder over.

It is produced by a sort of controlled belching; so something hoarse, gruff and guttural, something like the cry of a calf perhaps; but before I could think further, my thoughts ran to the famous miracle according to which the great saint Dhyaneswar made the calf of a buffalo recite slokas from the Gita. Scenes of a picture I had seen long back, flashed past my mind,

I saw the picture of a frail lad surrounded by a jeering hostile crowd, standing undisturbed, serene and calm and emerging triumphant, glorious and hallowed for all time. There was something so awesome, so overbearing, so overwhelming, so moving, so impressive—I cannot say what exactly—that my puny heart could not bear, it shrank, shuddered and broke into tears.

I cannot say how long this lasted, but it could not have been for

#### WHEN NEHRU ATTENDED ON HIS P.A.!

I am quite sure that he was influenced by the teachings of Buddha. I saw many instances of his feeling compassion for others. He was very tolerant and willing to overlook the weaknesses of others. One of his P.A.s once related to me a very touching incident. As was well-known Panditji would work till 1 or 2 a.m. everyday, dictate his letters which were to be got ready for his signature by 8 a.m. next morning.

One winter night, when he had finished dictating to his P.A. and gone to his bedroom to retire, he went back to his office room up something or the to pick other. He found that the youngman had fallen asleep, obviously very tired. He went back to his a blanket, brought bedroom, covered this youngman, put out the light and gently went out. Later on the P.A. woke up in great trepidation and finished the work. The Prime Minister never referred to it at all.

—Col. M. S. Rao, Personal Physician to Nehru

long because outbursts of emotions are of small duration and I am by nature self-conscious. I must not have created a scene in a public place. But short as this outburst was, it left a deep and lasting impression in my mind. I became sensitive and emotional at the very mention of not only this but all the great wellknown saints of India. Eyes get moistened and throat choked by a mere reference to their names.

Such behaviour in company sometimes led to awkward situations. Once, while preparing to come to Bombay for the operation, there arose the problem of accommodation in that great but unfriendly city. A friend came to suggest likely places where accommodation could be tried.

He mentioned a few addresses, amongst them Shri Gadge Maharaj Dharmashala. He expected me to take them down but on mention of this Saint's name I began to think of him, how he went about in tattered clothes, wanting nothing, asking for nothing, and possessing nothing. Yet, several charitable institutions worth millions have been established in his holy name and memory. My friend noticed my absence of mind but instead of taking offence attributed it to my worries and out of sympathy wrote down the addresses himself.

On another occasion, a few days after my operation when I could sit up in bed, my brother suggested that I might read some writings of Swami Vivekananda. On hearing Swamiji's name I burst into hysterical sobs in spite of myself. My brother was nonplussed and could not understand what had gone wrong. What could I say even if my power of speech was there?

When I listen to the bhajans of our great saint-poets, neither the content of the song nor its music moves me but the name of the Saint in the concluding por elicits a peculiar emotional ponse.

DITTA ANTA D 200

All these years I had obvice been reading and hearing a these great men in a dry roway, only allowing (in Tenny words) "Knowledge to grow is more to more" but "revere came only after the above: dent.

It is curious and remarkable a sudden change for the keep was brought about by a stray sociation of ideas derived for miracle attributed to a great of the human mind, it would appris strange and unpredictable. We may not be attained by years conscious efforts is sometimes ceived in a flash by some unknown faculty of the mind.

The great saint Tulsidas said, "One does not know in guise Narayan (God) may be vealed." (Na jane kis wesh Narayan mil Jay) That per applies to God-men also.

Miracles may be viewed diently by different persons, miracle of water turning into by the touch of Christ, was to young poetic mind of Byron, if "to see her Lord she blust. To others it may be trickery, magic, hypnosis, or optical sion. But to the millions and centuries, it has been a source reverence, faith and spiritual tification.

To continue the narration soon collected and composed

self. The storm had blown over and there was now sunshine. A load was lifted off the mind, a mist from the eye and I began to see things in their true perspective. Cancer at my age of 60 or its removal surgically, could hardly be any cause for concern, complaint, fear or self-pity. I counted the many blessings God had given me from my own childhood to the childhood of my grandchildren and felt fortified and hopeful.

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I tried to look into the future and though it is not possible to prophesy, it was pretty certain that with a malignant tumour growing in the throat, my days would be numbered. Without the tumour there was every possibility of a normal life span. Although I would be deprived of speech, I could hope to be physically fit for some time more. I could even hope to be useful to the family by providing a running house to my children for their change, rest and holidays. I had in mind especially the family of my son who is in the army and is often posted away from his family. Life, it appeared,

could still be meaningful and useful once I got rid of the deadly cancer tumour.

Things have fortunately taken the turn as hoped for. Now, few months after the operation, I am resting in my garden and the children are playing around. I do not know how long I shall be able to look after them, up to their university stage, school stage or only K.G. Stage.

No physician or soothsayer can perhaps tell me that and I shall consult no astrologer or palmist to find it out. I shall meet situations as they come, the present is enough for me. The teachings of the saints beckon me to an attitude of peace and contentment. I only pray that this attitude and frame of mind may last and sustain me till the end. For there is Hope and there is Mercy in every situation as a poet has truly said:

There is Mercy in Heaven,
And Mercy encouraging
Thought,
Gives even Affliction a Gr

Gives even Affliction a Grace, And reconciles Man to his lot.

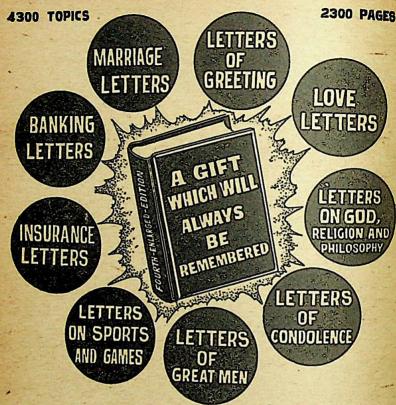


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Why fret and fume, sweat and swear in the plains? Come to these snowy heights and discover a paradise!



# Far, far the mountain peak

A. J. SINGH

"WHY do you climb mountains?" someone asked Mollary who died on Mount Everest. "Because they are there."

In this pithy, compendious and simple expression Mollary compressed the wisdom of the mountains.

If you come to the mountains when you are a boy or a youngman, most often, you fall in love with them, and this love, I am sure, lingers as long as one lives. Perhaps this has something to do with the newly awakened sensitivity of the young mind, plastic enough to take firm impressions and guided more by heart than by habit. Even if you are old but

young at heart, the first impact of the mountains is something you will cherish for ever.

# The Himalayas:

They are the 'mountaineer's paradise', the shining jewels of India', and the 'wondrous mountains' of the world. Such a colossal range of mountains exists nowhere in the world. They not only enclose the highest peaks of this planet but also the rich tribal culture of ancient India.

As hordes of invaders struck the plains and conquered India, the brave took to the mountains to lead a free, independent and peaceful existence and to preserve their culture, traditions and mores. Although the history of many hill tribes may now be shrouded in mystery, their culture has remained distinct. To go deeper into the mountains can thus become an appointment with the past. In the lap of precipitous mountains, verdent valleys and on the banks of cascading streams, the Himalayas have thus lapped and nourished ancient India in miniature.

# Spiritual Abode:

For ages the Himalayas have been the chief centres of Hindu pilgrimage. Many Hindu deities have their eternal abode in hills, the chief among them being Siva and his consort Parvati. Countless sages, rishis, and sadhus have lived, meditated and died in their eternal snows. Hardwar at the foot of hills, and beyond it, Rishikesh, Badrinath, Gangotri, Jamnotri and Kedarnath are some of the places which every Hindu must visit at least once in a life time.

The ancient rishis who founded these famous centres of pilgrimage must have known the spiritual value of mountaineering. For centuries streams of pilgrims have gathered from all over India, forced their way up to the sacred place among the snowy mountains. With this flow of pilgrims moved the trans-Himalayan traders and shepherds with their flocks each summer.

Trekking was perilous thing in those days. With no roads one had

to follow the paths up the steep climbs and down the precipitous ridges. Whereas the shepherds and traders came for business, the pilgrims were mostly old people who, having lived a full life in the physical world, were seeking the spiritual benefits for the soul.

# Mountain Climbing:

Just as in skiing the excitement one feels on getting to the top of a mountain is indescribable. Why this should be so? No one can tell you precisely. Perhaps it is there in us from the times of our prehistoric ancestors. Perhaps a sense of achievement comes into it. To often the beauty of the view stirs us. But the joy cannot be so easily explained. Try climbing a hill a the next opportunity to feel this thrill at the top that I enjoy each time I climb some hill near Dharamsala (Himachal Pradesh). (Don't be discouraged because those who live in the hill station haven't done it!) To some of these hills you can only walk up there are others quite difficult to climb.

# Rock Climbing:

Most people don't consider rock climbing as great a fun as it really is. It is a specialised branch of mountaineering and shouldn't be undertaken without proper training from an expert. It includes from easy scrawling, involving the use of hands as well as feet, to difficult gymnastic feats like repelling etc.

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A good and strong nylon rope is a great accessory in rock climbing. The climbers rope themselves and only one climbs at a time while others watch, wait and remain on the alert. Each climber has to be more cautious in climbing when roped than if he were by himself. If one slips by a slight mistake his fall may drag his companions down too. In roped climbing when one person is moving the others secure themselves in such a manner that in case he slips they can support his weight on a rope and save him from a dangerous fall.

## Balmy Effect:

If you are an aggrieved soul, a worried businessman (whose nerves are almost on the breaking point), a high strung administrator, the mountains have a gentle balmy cure to offer. The cool, crisp and fresh air, the snow-decked hill-tops, cool and cascading waterfalls and streams, small hamlets perched atop the hills, numerous birds and beasts will at once transport you from the world you come from to a natural paradise on earth.

The hills have so much to offer at every turn of the road that your mind is bound to become engrossed in this new, enthralling, silent world.

Against this stupendous experience the things that worry you will pale into insignificance. Most often by getting away from the pressing cares or by putting miles

and miles of hills between you and the city you come from, you get an entirely new perspective, a new angle of your problem, its essence and most often an insight, a way out of the situation. The hills tend to give the mind the environment rich, lively, serene and majestic which always bring to the mind that state of tranquillity in which one can think calmly, clearly and deeply.

# Cost of Travelling:

One summer I met some students of St. Stephens College, Delhi, who came to Baspa valley where I was living then. They had spent around four weeks in hills, walking over high hills in Himachal Pradesh. They had tucked their sleeping bags and clothes in their rucksacks and bought their food from the villages they passed by. They were a healthy, hardy and cheerful lot.

They spent some time with me and I noticed that they were having a real, good time in hills. Incidentally it was their first trekking tour. This, I suggest, is the right way to go for a Himalayan adventure. For this one needs only a pair of hunter shoes, warm clothing and either a blanket or a sleeping bag to sleep in. There are Government Tourist Bungalows, youth hostels or P.W.D. Rest Houses where you can spend the night at a very cheap cost. You may climb up to the snows in the

day time but you must spend your nights in these bungalows or in a house in a village. During trek you may have to cross snow-covered pass from one valley to the other in summer but this will not be higher than 8,000 to 10,000 feet. For going up to 14,000 feet. You need tents, food more equipment and porters or mules to carry them. This makes an expedition that aims to go above 14,000 feet an expensive affair. For climbing a peak up to 12,000 feet one doesn't need the huge sums spent by big expeditions on higher peaks. This is what the beginner should aim at.

# Why Climb Mountains?

To climb higher peaks has become semi-professional and should be left to the highly specialised and professional mountaineers. By borrowing equipment from a Himalayan Club, Mountaineering Institute or Himalayan Society a small group or party can spend four to six weeks in the hills above the snow-line. It may cost Rs. 500 per member. This by no means is a big sum.

Why does one want to climb mountains, taking risks? It is a question which has often been ask. ed of mountaineers. It is quite dif. ficult to answer this question, think there is something in us that "likes being pitted against difficulties; you have a feeling of physical fitness; you stretch your muscles and tax your body; you win a sense of achievement; and there is the pleasure of working as a team with your companions." To catch something of this one dares the perilous climbs and experiences even if for once the thrill of adventure which is so difficult to communicate.

The mountains, tall, majestic and dignified, are at once serene and unruffled. In them are hidden the perennial riches their valleys are full of wondrous people, their song, dance laughter. Each man gets from the mountains to the extent he is in-And for this timate with them. sort of intimacy one needs to be high up in the mountains and miracle alone. And the then happens! 000

# THIS LIFE BUT A VISIT TO EARTH

No man knows but that today's setting of the sun may be his last here on earth. Tomorrow, when he stands in the presence of his what progress he has made, happy will he be who has exercised the principles of virtue, for he will reap the seeds he has sown during the fruitful years of his visit to Earth.

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# TASTE and SMELL

Millions of smell cells and thousands of taste buds are the arbiters of taste and smell and how effortlessly they cope with their work and cause judgments-instant and sure!

TASTE and smell are chemical senses and are yet to be precisely defined in scientific terms. Even if they are defined, it is doubtful whether this knowledge would enable us to reproduce these subjective senses without the stimulus provided by physical tact with the substance concerned such as, say, a mango for taste or a jasmine for smell.

One can break down light and sound into its component waves which can then be charted and measured. Physical senses like vision and audition can be recorded and reduced. A sound heard can be reproduced with the aid of other organs, the larynx (that is, the voice box), tongue and lips. Similarly, an object once viewed can be painted or drawn

from memory or moulded into a model.

But taste and odour, in common with other contact sensations like pain or irritation, can be felt only as long as one is in touch with the substance concened. One can describe taste and smell only in terms relating to their donor materials, sweet in terms of sugar, scent, say, in terms of rose. We compare the present sensation with the memory of a previous one.

Our senses of taste and smell are so keen that in the fraction of a second, compounds available even in traces can be identified. Moreover, from an exceedingly small amount of material, the nose can distinguish and pick out not only single compounds but also their complex mixtures as in

food preparations.

Taste buds are located on the tongue, which is a remarkable organ. The tongue acts as the arbiter of food. In addition, it reacts to the sense of touch, as does any other skin tissue of the body. Also, together with the larynx, the tongue regulates speech and modulates the voice. The tongue is a very mobile muscle, changing in shape at every contraction.

Besides taste and sound, the tongue helps in mastication and in salivation of the food. Distribution of taste buds is restricted to the tongue in man and to the mouth in other higher animals. forms of life have taste receptors over large areas of the body. Fish, for example, has taste organs on its flanks.

It is clear that there are separate taste buds for particular tastes; sweet, sour, bitter or saline. All these buds look alike but they differ vastly in their chemical contents and that is why they register tastes differently. The estimated number of taste buds in different mammals is as follows: bat 800; squirrel 6000; hare and 9000; sheep 10,000; pig and goat 15,000; rabbit 17,000; ox 35,000. These figures suggest that in taste, as in smell, man is not at the top.

While the centre of the tongue is devoid of taste buds in the adult, the distribution of the sour, saline and bitter sensitive regions is irregular. We can taste sweet

ter at the back, sour on the edgin and saline both on the tip and edge. The sense of taste varie with age also. In children, tage buds are found in plenty especial ly near the tip and also on the in side of the cheeks. Hence, the par tiality of children for sweets!

Variation in taste perception i i different individuals is so that all conclusions about can only represent average opini f ons. A substantial portion of the s population relatively is 'taste t blind.' In other words, they just t cannot distinguish small different ces. The proven example is that d phenyl-thiocarbamide (PTC). has been recorded that PTC tasts V different to different individuals I The deviation in perception has been explained on the basis of differences on account of In another experiment on sensor evaluation of sodium among a large gathering of adults who had all come after breakfast, each was given about half a gram of this white powder. The break up of opinions expressed as a percentage was: tasteless 30; bitter 10; sweet 15; saltish 17; sweetish saltish 9; sour 9; alkaline 4; non descript 4 and unable to judge 2 Thus, only 30% of the test subjects registered the correct task response namely, tasteless!

substances Unknown chemical in the cells of the taste bud, probably protein in nature and differ food on the tip of the tongue abitasi Cinigrifor Estined ayte Garatty, are per

the sensation of taste. Possibly these substances are decomposed by an appropriate taste stimulus calgiving rise to products which excite the sensory nerve endings.

That the chemical basis for the sense of taste is protein in nature is especially true of bitter sweet tastes. Proteins isolated from the taste buds of cows and pigs form complexes with bitter and the sweet substances in direct proporsie tion to their actual bitter or sweet taste, as detected by the human er tongue. The protein that forms d complexes with bitter substances is quite different from the one which reacts with sweet compounds indicating a high degree of difference in the chemical reaction.

ty. Taste and smell together connote flavour. Smell or odour depends upon volatility. Generally, only those substances which constantly throw off molecules can be odorous. The sense of smell is often absent in young mammals, whose diet is exclusively mother's milk. It only develops at weaning time as a help to the animal. In the case of man, the sense of smell probably reaches its peak after puberty and declines after the age of forty-five.

The part of the nose where the sense organs lie is always pigmented, yellow in man and dark-

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(Bhavan's Quarterly research organ on all subjects connected with Indian Culture)

> VOLUME XXX Nos. 1 to 4 1970

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brown in some animals. Nasal pigment is involved in smell. For this reason, animals lacking the pigment, albinos for example, are much more liable to get poisoned. Knowledgeable farmers are known to prefer rearing only black pigs since white pigs, unable to distinguish and discriminate, cannot avoid eating poisonous foodstuff.

There are millions of smell cells and thousands of taste buds involved in trasmitting countless messages to the brain. Yet, the wonderful sorting offices of taste and smell cope effortlessly with them all and give the judgments. instant and sure.

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# A bluff, a sense of camaraderie

SIR WINSTON CHURCHILL, the great war-time Prime M ter of Britain, was a thorough-going man. One of the see of his notable success, as the leader of a nation at war, was habit of mastering the facts of the situation and then deciding the course of action after careful planning. It was natural he expected in others, placed in positions of responsibility for conduct of war, this trait of his.

In one of his visits to the Royal Navy, he happened to insp a certain war ship. Going round the floating fortress, accurate panied by the top naval officer, he came to the top deck.

It was time for cleaning the decks. Some sailors were en ed in this. Close to where Churchill was standing with the of a sailor was engaged in cleaning operations.

"I suppose, you know your ship, your men and all t thoroughly," enquired Churchill.

"Of course, yes, else I can't manage, sir," replied the

As was his wont, Churchill wanted to test the claim what his name was. The deck-hand looked up. The officer taken about Transition of the sailor nearby and asked the officer taken about Transition of the sailor nearby and asked the officer taken about Transition of the sailor nearby and asked the officer taken about Transition of the sailor nearby and asked the officer taken about 150 miles and 150 miles are sailor nearby and asked the officer taken about 150 miles are sailor nearby and asked the officer taken about 150 miles are sailor nearby and asked the officer taken about 150 miles are sailor nearby and asked the officer taken about 150 miles are sailor nearby and asked the officer taken about 150 miles are sailor nearby and asked the officer taken about 150 miles are sailor nearby and asked the officer taken about 150 miles are sailor nearby and asked the officer taken about 150 miles are sailor nearby and asked the officer taken about 150 miles are sailor nearby and asked the officer taken about 150 miles are sailor nearby and asked the officer taken about 150 miles are sailor nearby and asked the officer taken about 150 miles are sailor nearby and asked the officer taken about 150 miles are sailor nearby 150 miles are sailor nearb taken aback. He did not, on earth, know the fellow's not be the fe But Churchill would not take "no" for an answer. So, he is tured out with a random name, "Patrick."

The sailor was surprised. He was called by Churchill asked his name. He replied coolly, "Patrick."

Satisfied, Churchill moved on.

After his visit was over, the officer met the sailor and apologetically asked him his name. "My name is Roberts," fellow said.

The officer was aghast! "I never thought you would start in the exclaimed with the control of th by me," he exclaimed giving him a warm hand-shake.

"That's what I have been taught!" answered the sailor

A realistic and honest definition of 'bad character' should bracket the bottom-pincher and the black-marketeer.

# Who is a 'Bad Character'

T. D. VAISHNAV

THERE is a German saying, which, in English, reads:-

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When wealth is lost nothing is lost;

When health is lost something is lost:

When character is lost all is lost.

That shows the importance of character. Nothing in the world can be compared with the quality of good character. The character of the individual reflects and moulds the character of the nation. The fate of a nation whose inhabitants have lost character is doomed.

We generally take the meaning of the word 'character' in a very limited and narrow sense. If someone misbehaves with a lady, we at once dub him a 'bad charac-

ter' but if someone is engaged in blackmarketing, hoarding, corruption, adulteration or smuggling, gives or accepts illegal gratification, proves treacherous to the nation, spreads class hatred, promotes differences of creed; caste, colour, language or region, or does not show any civic sense, we don't denounce him as a bad character! This is not correct.

The word 'character' has a much wider meaning. It's not merely a quality, it is a way of life. Our character is the result of our conduct. It envisages our way of thinking, our way of doing things, our way of talking, walking, dressing or enjoying, way of earning our livelihood, way of discharging our duties, fulfilling our obligations

to the society, way of achieving our ambitions and aspirations way of our behaving or dealing with our relatives, neighbours and other fellow beings, our way of sharing the responsibilities towards our family, town, society and the whole nation.

In fact, all our activities, mental as well as physical, come under the purview of our character.

What is character but the determination of our actions and reactions? What are our actions and reactions but the illustration of our characters? Good character has a bearing on all that is best in human qualities and moral values.

Social customs and outlook on life may change from country to country but the basic moral and human values remain the same all over the world as these directly concern the noble qualities of human head and heart irrespective of colour, creed, culture or materialistic advancement or backwardness.

If someone does not work to his full capacity or does not fulfil his obligations to his relatives, fellow-beings, town, country, society and the humanity at large or is engaged in evils like corruption, blackmarketing etc., he is nothing else but a bad character and should accordingly be denounced as such.

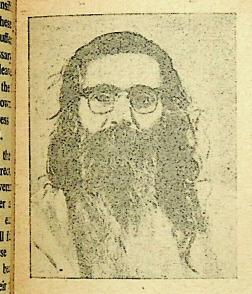
It is really a pity that a does not adopt any responsititude in dealing with the characters. We silently sufficient all this as a necessar, and very conveniently less matter to be dealt with by the ernment and safely disorder responsibility and expressibility and expressibility

This callous attitude on the of the society is not contact cause, that way the Governin spite of all the powers command and all the efforts in this direction will effectively deal with these characters. This is so these evils have taken their and permeated deep into the ciety and therefore only the by itself can eradicate them.

Public opinion has, therefore be aroused against the granthe heinous crimes of these characters so that the societies stead of looking to or blaming Government in this respansionly condemns them public punishes them in a way that get a lesson of their life.

These evils go on unchecking unabated and the 'bad charing indulging in them go on for ing—this fact, in itself, is it on our national character.

To go on tolerating evil thing short of an evil.



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# Guruji Golwalkar

G. M. LAUD

INDIA, in her hour of need, has received a grievous blow in the death, on June 5, of Shri Madhav Sadashiv Golwalkar, known throughout the world as the embodiment of the Hindu way of life.

The greatness of being the guide and philosopher of the RSS, having its modest influence over two or three States, was thrust on him when he was hardly 34; but he rose to the commanding heights, during the later half of his life, of being the most potent force in the country. The handsome tributes paid by his critics speak volumes about his sterling qualities; but much about this great humanist of the century has been left unsaid.

His was a rich life which put into practice the Vedic philosophy that the national interests were supreme, the society was eternal, and the individual being not indispensable has to perform the sacred duty of sacrificing the best in him to serve the wider interests without expecting reward in any form.

He was never worried about the deadly disease, but worked, till he breathed his last, for the cause which he had championed and faced the brute with courage and

confidence.

To preach his gospel throughout the country he frequently travelled from the Himalayas to Kanyakumari and from Dwarka to Manipur. He injected, by his own ex-

# TRIBUTES TO GOLWALKAR

Shri Golwalkar was a deeply religious man with great organising ability and he tirelessly strove to serve the country in his way.

-Rashtrapati V. V. Giri

He held a respected position in national life by the force of his personality and the intensity of his conviction, even though many of us could not agree with him.

-Prime Minister Indira Gandhi

Shri Golwalkar was an ascetic and a saint. He served the Hindu religion, Hindu culture and the nation till the end of his life.

-The Sankaracharya of Kanchi Kamkoti Peetha

ample, courage, strength and discipline into the mass of volunteers under his care and inspired them to leave their home, hearth and career for the cause of the neglected, suppressed and depressed. In the process, if the RSS became a strong, dynamic, highly disciplined national organisation which is the envy of other parties, that is only a logical sequel to his activities.

As an impartial observer not having even the remotest association with the RSS, I was highly impressed by the massive operations of the RSS to rescue the homeless from shame and distress during the post-partition riots in the north and the east.

During a professional visit to Assam it was a pleasant surprise to find that besides the missionaries and the Arya Samaj, the only ac-

tive organisation serving the cal of the backward areas was t RSS. Later, I was to discover the talented young from that h der State was being picked up i education and training in lead ship in Nagpur where they becar a part of the numerous Mahara trian families of the Sangh volu teers.

The Sangh stood, like the Ro of Gibraltar, in West Bengal whe riots rocked the State. How me of us know about its current a lief operations in the famile stricken areas of Maharashtra?

The quality of the Sangh and leadership was put to a severe to soon after the Mahatma's assass nation when the Sangh was clared illegal and its Guru placed in solitary confinement. The courage that the Guruji displays in resisting the pressures from those who controlled the destin of the country and the disciplification which was the keynote of peaceful struggle that the Sang launched for getting justice hat no parallel in India's modern pol tical history. And yet his courage of conviction that the nation great and nothing should be do to impair the image of its 60 ernment prompted him to avo any public discussion on the sacr fice and torture of his followed during those fateful days.

Born in a humble middle class educated in scient family and and law, Shri Golwalkar was great connoisseur of instrument

music and some of the best things in life during his early days. But his deep study of Hindu philosophy made him religious, abandon the hobbies in order to practise yoga, and seek spiritualism in the Ramakrishna Ashram in Bengal.

An ascetic divested of all his earthly possessions, he returned to Nagpur to serve humanity.

His critics accuse him of his alleged belief in caste and creed distinctions, the hatred of non-Hindus and his failure to change the society through modern thought and science. Indeed he believed in the caste system but only to the extent that though divided according to the profession and the duties, the sons of the soil were but the indivisible parts of the nation and no part could claim superiority over the rest.

He preferred privileges being linked with economic plight in order to facilitate the integration of the weak with the strong but shunned those which created vested interests and encouraged disruptive

forces.

It is a misnomer to believe that this liberal rationalist had built his philosophy on the hatred of non-Hindus. True, he did not use his organising capacity and position in national life to revolutionise the Hindu society; but he was a firm believer in evolution rather than revolution, and he respected the viewpoint of others and gave the highest priority to the task of building the national character

and destroying the disruptive forces. Can it be said that his choice was wrong? And what an intellectual giant he was who shunned publicity while alive and did not want any memorial to be erected after his death!

The opportunity for me to meet him first came some 10 years ago. To assess him was my only purpose. I returned after a brief talk in a congenial atmosphere free from the fetish of any superiority complex.

My curiosity about him grew, and the meetings became rather frequent. I began to admire his clear thinking and his personal interest in the well-being of his followers which is not found anywhere. I was amazed to see him work like a volunteer looking after me as his guest in Nagpur and began to adore him for his qualities of head and heart.

And the humanist, who called on me to console me in my

# ALL-INDIA OBSESSION

The Sarvodaya leader, Acharya Vinoba Bhave, described the late Shri M. S. Golwalkar as a 'leader thought on an allwho always India basis.

The Acharya said that the great leader had faith in spiritualism and had great regard for other religious faiths. What he expected of other religious faiths was that they should merge in India in a such a way that they did not remain away from the national mainstream.

-The Times of India

### HE WAS A SOCIALIST

Once, when Shri Golwalkar was a specialist in the Madras Aquarium, His Exalted Highness, the Nizam of Hyderabad, was then a guest of the Government of Madras, visited the aguarium with his retinue. As usual the distinguished VIP and his retinue were to walk in right royal-But Shri Golwalkar insisted that they should buy the entrance tickets. "Rules are rules and apply equally to all," he said much to the embarrassment of the royal guest. And, at last, he had his way!

bereavement, always treated me as his younger brother, never wanting to impose his views on me.

During the last phase of his illness, he was more worried about his immobility than the dreaded disease. But from that little living room in the Hedgewar Bhavan in Nagpur his sharp eyes were focused on the countrywide activities of the Sangh and the frail figure carried on its duties faithfully while ensuring that his agony would not disturb his followers.

The last time I saw him was weeks back when he was unto walk straight and his work chord was weak. He spoke to difficulty when the Sankarachs of Kanchi Kamkoti Called on but introduced each one of whim. The exertion was enough make him restless. The Yogi, when the could do the trick of chatting win a few hours after his first cration, was no more in a position to control himself.

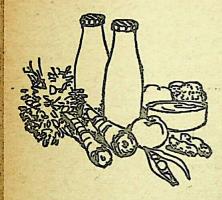
By his death the RSS has a come an orphan. It can, hower console itself by the thought in no other institution was fortunt to get this unique leadership a single-minded devotion controlled ously for three decades and odd

To supplement its social activities from outside, his plan was train the youth for public seriounder the auspices of the Swar Vivekananda Rock Memori Committee. The realisation of the dream will be the most appropriate memorial for Parmapujya Structurii.

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Whether a life is noble or ignoble depends, not on the calling which is adopted, but on the spirit in which it is followed. The humblest life may be noble, while that of the most powerful monard or the greatest genius may be contemptible. It is not so much the hours that tell, as the way we use them; life must be measured by the thought and action rather than by time.

-Lord Avebury



# Dr. EDWIN FLATTO'S answers on health

# MENSTRUAL PROBLEMS

Q: My 16 year old daughter lately has been having her menstrual periods come more frequently than once in 28 days. She has been examined and I understand there is nothing organically wrong with her. Should I be concerned?

A: While in many young women this problem is not infrequent, it is advisable that she pays careful attention to her diet and includes food especially rich in

iron so as not to run into anaemia. She should eliminate salt and all other irritating condiments from her diet, eat plenty of fresh raw green salads daily, and at least one meal of fresh fruit. If the above suggestions do not accomplish positive results within a reasonable period of time, it may be wise to have a doctor check her over again. Sometimes there is an ulcer or irritation of the cervix (mouth of uterus) or it could bedue to an emotional problem or nervous condition. A fast may be in order.

#### MILK

Q: In your book, The Restotation of Health—Nature's Way, you speak out against the use of cow's milk as a food for humans. Yet in the diet section of your book several of your recipes list milk as an ingredient. How do you explain this discrepancy?

A: I do not feel that animal milk is an indispensable ingredient in the human diet; moreover its omission will be beneficial. However, being cognizant of human nature, asking people to give up milk products in addition to meat might, for some, be too great a sacrifice. Rather than have them throw up their hands in despair, I have chosen what I consider the lesser evil. I feel it is less of a wrong to steal the cow's milk than be a party to her murder.

Q: What is your opinion of raw unpasteurized cow's milk?

A: I consider the cow a freak of nature. It has been bred by man for centuries with the sole objective of becoming a "milk factory" by being forced to produce abnormally large quantities of milk. It is the most exploited of all animals. It is perhaps not generally realized that a considerable number of the world's cattle are affected with tuberculosis. (It is estimated 15% of all cattle in the United States are infected\*) There is no known nutritional factor in cow's milk that cannot be supplied

\* Tuberculosis: Its Cause and Prevention by Esmond R. Long, Ph.D.

—Univ. of Chicago Press.

from other natural sources of vegetable kingdom. In short consider drinking milk unher ful, unnecessary, unfair, unkin unnatural and a waste of time; money.

Q. My baby is allergic to a and all types of milk. W should I feed her?

A. Try giving her milk m from ground-nuts and water t has been strained through a cle Many sensitive children have be killed or made seriously ill, through cow's milk being forced up them. They could have be saved by giving them nut-mi instead.

Our reader, Shri B. R. Jassal, (48), of Gangtok, after reading on 'baldness' in our issue of November 26, 1972, writes of his own experience:

'In March 1972, all of a sudden, I developed two patches of baldness behind my ears, each of the size of an eight anna coin, which, later, developed to that of a rupee coin. My enquiries with the homoeopathic and allopathic doctors brought forth the reply that baldness can strike at any part of the head and that the two patches are the precursor of slow. but steady and total baldness on the head.

"... Medicines did me no good. Meanwhile, I tried to analyse my food and other habits, because, as I understand, in the nature's scheme of things, action and reaction are equal and nothing happens suddenly unless a definite provocation is provided for it.

"So I started analysing my habits preceding the appearance of the two patches. Very slowly, I

reached the conclusion that from the third of week of February 1972 till around the end of March 1972, I had increased my intake of sugar by about 150 per cent.

"To be quite frank this additional sugar was part of the left over sweets after my daughter's

marriage.

"As soon as I understood III problem, I was reminded of all old belief in the Punjab that excessive granulated sugar (as of posed to Khandsari or brown sugar, locally called 'shakkar') has an eroding effect on the human body.

Therefore I reduced my intakt of sugar immediately and switched over to increased quantities of

salt and food containing salt.
The results were startling two to three weeks time, long whitish hair appeared on the two patches. In the next three to foll weeks, blackish hair appeared the colour of the whole area around complete the contour at the back of the head."

# MYOPIA—(Near-sightedness)

Q. My doctor informs me my myopia has increased. Can this

be related to my pregnancy?

A. A lack of sufficient calcium in the diet may cause myopia to progress because the coating of the eye (sclera) loses calcium which holds the molecules of the eye firmly in place. In pregnancy a woman requires additional calcium in the diet due to the demands of the foetus and unless the diet supplies adequate amounts of this mineral there may be a tendency to myopia.

Q. Our children, aged 10 and 15, are both near-sighted. The older one has glasses for special occasions, the younger one not yet, but the doctor has recommend-

ed them.

They have both been doing the "long swing" and sun-bathing exercises since last fall but to no apparent improvement. They have been on natural food as much as possible nearly all of their lives and much of it raw. Much of our food is produced in our garden along with home produced honey and whole grain cereal and flour.

I was wondering if there was any suggestion in any form that you might care to recommend to improve their eye sight and prevent them from wearing glasses.

A. Under our present educational system children start school work at a very early age. Usually students under eight years of age are required to use their

eyes for predominantly close work. Normally, their eyes have not fully matured and are still developing. Nature tends to adapt to adverse conditions. Our eyes were not designed to be used principally for close work. Consequently, since the eyes are being used for mostly near vision, the developing structure of the eye tends to elongate in order to relieve the strain on the ciliary muscles. This condition produces myopia since the image focuses in front of the retina.

In order to deter the myopia from progressing, your children should be instructed to wear their glasses for distant vision only and remove them when doing near work. In addition, during their formative years especially, close work and reading should be held to a minimum.

Q. I am suffering from myopia and wear glasses. Is there any possibility of curing me of this disease?

A. Yes. Near-sightedness can generally be improved by building up the tissues and cells of the eye through proper nutrition, fasting, exercise, and rest. Much near-sightedness is brought about through our school system, which requires children to read and use the eyes for close work at a very early age. This eventually results in the elongation of the structure of the eye so that the image focuses in front of the retina. Once the structure of the eye has

### CIGARETTES, AND NOW COFFEE TOO!

Cigarette smoking has long been implicated in heart attacks. But doctors at Boston University Medical Centre now claim that heavy coffee drinking may be linked to heart attacks even more than smoking is.

The report in Lancet by Hersel Jick and Dennis Slone of Boston Medical Centre is based on a study of 276 patients with acute myocardial infraction, a severe form of heart attack.

. Comparing this group with another group of 1,104 'control' patients with other diseases, the doctors found that the heart attack victims were bigger' smokers and 'still bigger' coffee drinkers than 'control' patients. Both groups tended to drink the same amount of tea which, according to the doctors, indicated that coffee might be more harmful to health than tea.

The doctors think that coffee might be an actual causative agent of heart disease by altering fats in the blood. A correlation between daily intake of coffee and blood level of cholesterol has also been found by other workers, it is said.

-Indian Express

been altered it is difficult to reverse the process but it is by no means impossible.

# NATURAL CHILD BIRTH

Q. I have much opposition from my mother, but I wish to deliver my expected baby by means of "natural child birth." No one seems to be able to give me advice. If I become better informed, perhaps I can convince her it is safe. What is the best position for the birth?

A. A friend of mine had a very

pleasant and successful delin She made a soft mat in the m of her room by spreading many quilts and blankets (a) soft mattress would be ideal), covered them with a very t layer of old newspapers (a cic plastic throw cloth would s well), and on all this placed are clean sheet. She stood up place her arms around two assister until the actual delivery six Then in a squatting position baby was born onto the cla sheet. The quilts remained a fectly clean as there were no papers over them, and the paper were discarded. Result-there only one sheet soiled. She nude for a more comfortable bit This is no time for modesty.

### NERVOUSNESS

As a result of prolon. and heavy study for 12 to 16 hou a day, I suffered a nervous brea down about 3 years ago. Ev now I am not able to overcon that. I go to work for two three days and I have to leave for I become very tired. In mornings too I feel mentally turbed. I am taking 5 to 6 pills d tablet prescribed by a psychiatri There is no improvement. 23 years old. Please advise how I can overcome this condition

A. Quit blaming the past f your present condition and co centrate on improving your sent mental and physical hear You may need to fast with plete bed rest and then follow with strict healthful living habit

# ...Without Comment

SHRI H.R. Gokhale's (Union Minister for Law and Justice) portfolio has been halved. He will now be the Minister for Law and no longer Minister for Justice.

—C. K. Daphtary, former Attorney-General I DID not want to get married until I was 18 years old. At 18, however, I was already changing my mind a little.... Not because I wanted a husband but because I wanted to have children. Should it have been for me to say, I would have had 11. It was my husband who wanted two only.

—Indira Gandhi in an interview to an Italian journalist FLEET Street should now look at its own face, and clean that face up before it continues with its necessary job of drawing attention

to the unacceptable faces it observes around it.

—The Spectator of London WHEN Mrs. Gandhi provided me with food, clothing and medical aid, I did not give her an undertaking that I would not propogate greater Bengal.

—Maulana Bhashani of Bangladesh THE problem with the Arabs is not that they did not fight on June 5,

1967, but that they have not fought in the following six years.

—An Nahar a Middle-East newspaper IF we sever our connection with the DMK, I am of the opinion that the DMK Government will be overthrown in a month and a

fresh election be held.

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-K. S. Abdul Wahab, President of Tamil Nadu State Muslim League IT has become a nightmare for the traffic officers and staff to work at the airport these days. They have to stomach all the abuse showered on them by angry passengers.

IF the Sikhs were acceptable enough to fight for the British in two world wars with their turbans on, why this hullaballo in civilian Britian?

—Frank Moraes from London in Indian Express

# TAILPIECE

Teacher: I asked you to draw a horse and a cart. But you have drawn only a horse.

Boy: Yes, the horse will draw the cart!
—sent by Viswanathan Ramakrishna, Kalyan

# A Clever Woman

Prof. G, L. MATHUR

(Landlord) got a three-storey haveli (bungalow) constructed for his residence. The huge window of the attic particularly commanded an excellent view of the surrounding landscape.

On the eve of its opening ceremony, the Thakur invited respected people of the village and himself showed them all the apartments of the haveli. When he showed the attic to one of his visitors, who happened to be a farmer, he (the farmer) looked at it with apprehension and doubt and heaved a sigh of concern.

When the Thakur asked him how he liked the haveli, he said: "It is true that the haveli is unsurpassed and displays architectural beauty of a very high order, but it appears to me that there is a great defect which has escaped the notice of both your honour and the architect."

The Thakur then good-humouredly asked the farmer to point out the lapse, complimenting him at the same time for being a knowledgeable man in the domain architecture!

Upon this, the farmer, we pointing his finger towards winding narrow staircase lead to the attic, said: "What a good blunder the architects have or mitted, for, Godforbid, show your honour die in the attic, it can your bier be brought do through the winding staircase am simply amazed at this sense mistake!"

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Although this remark was like to provoke laughter, the pay around did not laugh out of size fear of the Thakur. When I Thakur heard this, he was all for and felt as though this ignored chip of a farmer had blown up the joy and pride in construct the haveli and in the feast he thrown on this occasion.

He burst out in rage and said his men: "Lock up this for the dungeons let him lie there without food drink for three days. It seems

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fate. I have never run into such a bottomless idiot!"

To this, pacifying the Thakur, the eldest son of the farmer said. "My father is indeed a dunce. I do not know what made him utter such a damnable remark. It is after all your corpse, and if it cannot be brought down through the narrow winding staircase, it can be cut into pieces for the pur-

me that his newly acquired wealth has completely unhinged his brains."

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ons a food ems No sooner the Thakur's orderlies heard this than they carried the farmer and threw him into the dungeon.

Sometime later, when the farmer did not reach home, his eldest son (he had four) arrived in the presence of the Thakur and asked him the whereabouts of his father.

Losing his temper again, the Thakur acquainted him with the situation and said: "Your father has been locked up in one of the dark dungeons. He deserves this



pose! But how is my father concerned about your personal affairs? Your honour is perfectly right when you say that he has no trace of commonsense."

Finding the farmer's eldest son a jump ahead of his father in undiluted folly, the Thakur again exploded and, scolding the brute, said to his men: "Throw this rogue also into the same dungeon along with his father."

After some time when both the farmer and his eldest son did not reach home, the second son of the farmer came to the haveli to inquire about them. Finding that both of them had been lodged in a dark cell, he approached the Thakur and after hearing the story, said to him in an admonishing tone: "Look, Look, what mental bankruptcy have they displayed! I fail to understand what after all my father has to do with your corpse? It is your honour's corpse and this being your own haveli, it can be cremated right there in the attic, I do not know why my father said something with which he is not even remotely concerned."

Finding the farmer's second son a shade stronger than his father and brother in blooming idiocy, the Thakur shouted at his men to lock him up too in the same dungeon.

It was now afternoon. When the farmer and his two sons did not return home, his third son set out in search of them. Presently he reached the haveli and when he

confronted the Thakur, he told the whole story in angry to To this, soothing the Thaker "What blundering but are my kith and kin. They to have told you that the bearing your corpse cannot brought down that narrow s way! The attic has a huge wir and your corpse can be brought down through it by m of a rope. How easy! That a I don't know why my father also my brothers are so much cised about your corpse?"

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Hearing this, the Thakur again inflamed and cursing brute asked his men to throw! also into the dark dungeon.

In the like manner, the fa son of the farmer also app. before the Thakur and after ing his angry version said him apologetically: "Worthy ter, it is true that my father brothers are the greatest his heads or else why should t breathe such outrageous remi when they have nothing to do It is after all ! this matter? honour's corpse and who challenge if it is allowed to N the attic? I fail to unders the need wherein lies even bringing your corpse downstant

The Thakur once again stor at the farmer's son and felt he was faced with a whole ball of unmixed nonsensel asked his orderlies to dump 'beast' also into the same dung In the meanwhile, from the

he i out arising out of this incident in igry to the haveli, the farmer's wife had hey e SODS. OW S ge wir

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come to know of what had happened to her husband and four She therefore hatched a and having loaded herself with a huge bundle of grass, reached the haveli. Gaining the audience of the Thakur, she said to him: "My worthy master, I have brought this bundle of grass to graze my animals which, I hear, have strayed into your haveli."

# Animals Only !

Not being able to make out what she meant, the Thakur told her that he did not know of any animals but only five men who were indeed rotting in the dungeon for their unpardonable folly. the farmer's wife said: "Worthy master, do you call them men who utter such hideous remarks against your august person? They are indeed, every inch, animals and that is why I have brought this bundle of grass to feed them with your permission."

Finding the farmer's wife extraordinarily polite, wise and full of human sympathy, the Thakur be-. came glad and having changed his mind, readily released her husband and her four sons. They acompanied her home, all humming a tune of joy and good cheer.



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From

# BHARATIYA VIDYA BHAVAN

KULAPATI K. M. MUNSHI MARG.



# Laugh with George At

# AMERICAN PLAYWRIGHT AND AUTHOR

		The same of the sa
	She was a town-and-country soprano of the kind often used for augmenting the grief at a funeral.	A good musical comedy consists of disorderly conduct occasion interrupted by talk.
	The	0.0
	Those who marry to escape something usually find something else.	Early to bed and early to rise, at will meet very few of our best page 1
		01
STATE STATE	She told him it was terrible to hear such things as he told her and to please go ahead.	He had been kicked in the held mule when young, and believed thing he read in the Sunday page.
	Shall D D D	0.5
	She invariably was first over the fence in the mad pursuit of culture.	The house was more covered mortgages than with paint.
The state of the s	The time to enjoy a European trip is about three weeks after unpacking.	Here is to man: he can afford any he can get. Here is to woman: can afford anything she can get i
10 March		te get for her.
	in time become as useless as a relative.	If it were not for the present elopement would be preferable.
	After being turned down by numerous publishers, he decided to write for posterity.	My father sent me to an engine school to prepare me for a little career.
一日 日本	Anybody can win, unless there happens to be a second entry.	There are only three basic joke is since the mother-in-law joke is joke but a ve. y serious question, are only two.
	000	are only two.

# NOTES and news

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### SRI SATYA SAI BABA AT THE MANGALORE KENDRA:

SRI SATYA SAI BABA laid the Foundation Stone of the Mangalore Kendra building of the Bharatiya Vidya Bhavan, amidst the chanting of the Vedas at the recently acquired 40-cent plot in the heart of Mangalore, on May 31, 1973.

More than 20,000 attended the function and listened to the message of the Baba with rapt attention.

Earlier Dr. M.P. Pai, Chairman of the Kendra, and the Members of the Executive Committee received Sri Satya Sai Baba with poornakumbha and led him to the dais fully decorated with sweetswelling jasmine. Shri T.A. Pai, Union Minister for Heavy Industries, presided.

Baba who chose to speak on 'Bharatiya Sanskriti' said that papabhiti (fear of sin) and daivabhiti (fear of God) are the two facets of Indian culture. To be a man in the real sense, there should be no inconsistency in him between speech, thought and action.

India is a spiritual diamond. The true spiritual enquiry begins with the question: Who am I? For whose sake I live? An individual's life is closely linked with that of his village and the country at large.

One should work for the welfare of the society in which one lives and in that, the personal life is not unrelated to the social life.

Continuing, he said that atma vidya is the very essence of Bharatiya Vidya. Bharatiya Vidya Bhavan, founded by Kulapati Munshi, is the fitting instrument for the development of one's heart, he added.

Sri Baba called upon his devotees neither to worry about criticism from others nor to criticise others. Right conduct consisted in being good, doing good and seeing good. If one cannot do good, one should atleast avoid doing harm to others. The real purpose of life is to do service to others. Only a properly cut diamond is valuable; a tree without fruits is useless; likewise, a man who does good to others alone is sought after.

Indian culture is unique in many respects. The diversity of caste, creed, religion, and language is not to be found anywhere in the world, Each of these diversities represented a beautiful flower and the Indian Culture a garland of such colourful flowers.

Life without sacrifice is a wasted Blood in the body should keep life. likewise money and moving; wealth must also keep on flowing; will be dangerous. accumulation Baba called upon his devotees to develop a spirit of human brotherhood and service. Money comes and morality comes and grows. He said: "You cannot always oblige but you can talk obligingly." Baba concluded with singing of two bhajans.

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# DONATION TO BHAVAN'S LIB-RARY

A valuable donation of 350 books, along with a steel cupboard has been received by the Bhavan's Public Library in Bombay from the late Smt. Lakshmiben Arjun Somaiya through the executors of her will.

Smt. Lakshmiben was a daughter of Shri Vallabhji Ramji, who had given a munificent donation in cash to the Bhavan's Vallabhji Ramji

Children's Library.

The Bhavan pays its respectful homage to Smt. Lakshmiben, who even in her last moments, thought of its Library and, following the footsteps of her illustrious father, offered it a generous donation.

### BANGALORE KENDRA

THE Mahila Vibhag of the Bharatiya Vidya Bhavan's Bangalore Kendra commenced a lecture-cum-demonstration series on Ayurveda on May 21, 1973 at the Kendra premises. The first lecture in the series was delivered by Dr. M. Mahadeva Sastry, a well-known Ayurvedic physician.

In the course of his lecture, Dr. Mahadeva Sastry introduced the subject of Ayurveda to the audience, and dealt with the fundamental aspects of the science under General Principles of Ayurveda. He emphasized the importance of the knowledge of Ayurveda and wished that more and more participants would make the best use of it.

Dr. K.R. Srikanta Murthy, Acting Principal, Sri Jayachamarajendra Institute of Indian Medicine, who presided, hoped that this course of lectures would be in the form of a pilot project so that similar courses all over India may be started by the other Kendras of the Bhavan.

Smt. Sarojamma Reddy, Chairman of the Mahila Vibhag, also addressed the audience. She appealed to the ladies and members of the Bhavan's Mahila Vibhag in particular, to take keen interest in the science of Ayurveda by regularly attending the lec-

tures so that the knowledge accommay be put to use in their daily!
Sri R.A. Kashyap, Registra

the Kendra, proposed a vote thanks.

# COIMBATORE KENDRA

SHRI P.S. Srinivasa Rao, B.A. Madras) gave an enjoyable permance of devotional music in all guages at the Coimbatore Kender the Bhavan on May 20, 1973. It well attended by a large number music-lovers.

Shri C. S. Krishnamoorthy ar ber of the Kendra Committee; posed a vote of thanks.

### TALK ON 'GOSPEL OF VALL LAR'

THE Kendra had an excellent ture on 'Gospel of Vallalar' Tamil) by Shri Arutpa S.R. It gavelu, on May 27, 1973. Dr. Gopalakrishna Naidu presided the function and Shri Y.V. Vawaran, Jt. Secretary, proposed a of thanks.

# RENOVATION OF GURUYAN TEMPLE:

WORK on the first phase of the novation of Guruvayur Sri Kritemple which was damaged by in November, 1970, has been pleted at a cost of Rs. 23 lake

Shri K.K. Menon, Special of the Renovation Committee, that contributions had been recommend that contributions had been recommended by the states of the United States. Secontly, among the donors, and large number of Muslims from galore. The highest single commended by the states of the states of

On April 14 which was the viday in Kerala, the 7000 lamps in renovated 'Vilakkumadam' [hall lamps) were lighted for the first lamps) were lighted for the first lamps tands if the vilakkazhis' (lamp stands) been made of excellent teak, converted to the seven tonnes of brass sheet eliminate fire hazard.

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TEMPLE OF PANCHA MURTHY VINAYAKA:

A rare Pancha-Murthy Vinayaka has been constructed temple consecrated at the premises of the Mopeds factory in Tirupati East. The temple is unique in that it has got of Ganesha bearing five idols names of Maha Ganapathi, e pa Ganapathi, Vidya Ganapathi, Siddhi in al Ganapathi and Moksha Ganapathi Kender facing five directions and installed on 73. li a common pedestal.

The shrine's 'Vimana' has installed idols of Krishna, Siva-Parvathi, Sara-swati, Lakshmi, Venkateswara, Subramanya and other deities on its sides all of which have been duly conse-

crated.

The temple has been constructed VALL in accordance with the principles enuunciated in the Vratha Choodamani and Parasara Vaidika Kalpa Sutras, texts belonging to the Kalpa section of the Vedas.

The consecration of the temple was performed, about two months back, by the renowned scholar, Shri P.S. Narayana Sastrigal in the presence of His Holiness Sri Jayendra Saraswathi of Kanchi Kamakoti Peetam.

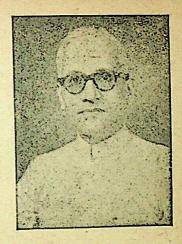
### PLANS FOR A MEDITATION HALL

SHRI Onkar Baba writes:

"I would like to have a 'Dhyana Mandiram' (Meditation Hall) in the sacred land of Sai Baba for genuine Satvika devotees to meditate and lead a life of purity in prayer, Japa etc...

"Those willing to help and associate themselves with it may kindly send any little money they can find by "Payee's A/C Cheques". Drafts, Crossed Postal orders should be payable at Guntakkal. Enquiries should enclose stamped self-addressed enve-

ONKAR BABA, C/o J. Sreeramulu, Personnel Officer, Rayalaseema Mills, Adoni, (Andhra Pradesh)."



### DR. A. D. PUSALKER DEAD

DR. A. D. PUSALKER passed away on June 6, in Bombay, after a brief illness.

One of modern India's leading historians and Indologists, Dr. A. D. Pusalker, M.A., LL.B., Ph.D., had the rare distinction of having studied both in occidental and oriental insti-S.P. the like tutions Bhandarkar Mimamsa Vidyalaya, Oriental Research Institute, and the Law College of Poona. He had a brilliant academic record, winning many prizes of the Bombay University.

A member of many learned institutions like the Indian P.E.N., All India Oriental Conference, Sanskrit Vishva Parishad and the Asiatic Society of Bombay, he had taken active part in the Indian History Congress.

Classical Sanskrit, Epics and Puranas, Mimamsa, Dharmasastra, and Ancient Indian History and Culture -these were his fortes.

After being associated with the Bharatiya Vidya Bhavan for over 20 years as its Asst. Director and Asst. Editor of the first six volumes of the monumental History and Culture of the Indian People and as the Editor of the Bharatiya Vidya quarterly, Dr. Pusalker retired as the Curator

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and Director of the Postgraduate and Research Department at the Bhandarkar Oriental Research Institute, Poona, and the Co-Editor of its Annals. He was honoured in 1971 by the Presidential award for valuable contributions to Indology.

of Ph.D. He guided a number students. In his death, the world of scholarship has lost a stalwart and the Bhavan a great friend and benefactor. Recently he donated his library of valuable books to the Bhavan.

His published works include Bhasa,—A study (ii) Bombay-Story of the Island City and (iii) Epics and Puranas. He was also the Co-Editor of the first two volumes of the Cultural Heritage of India (Revised Edition).

Suave and soft-spoken, he was God's good man. He was very conscientious in his work and perfection was his watch-word. He was a lifelong bachelor and was aged 68 at the time of his demise.

May his soul rest in peace.

## KASHMIR VEDIC BHAVAN

THE Kashmir Vedic Bhavan, a cultural, educational and literary society affiliated to the Bhavan's Jammu and Kashmir Kendra met on June 3 and discussed the following issues.

It was generally agreed that there is wide scope for assisting governmental organisations in the matter of exploring and bringing to light, the lives, sayings, philosophical works of Kashmir spiritualists, scholars, historians, poets and grammarians of different periods beginning from the most ancient times to the present generation.

This material, if properly collected and presented, is bound to be a precious asset of cultural heritage of our country besides being a source of values for better human understanding. The same can help India in her role as the leading nation in the spiritual regeneration of the world

The members of the Society decided to devise ways and mean starting a publication with the ject of providing the forum for search and publication of material the lines suggested above.

#### CHAIRMAN OF SHIPPING PORATION OF INDIA ELE ED CHIEF OF INTER TIONAL BODY:

SHRI C. P. Srivastava, Chairma the Shipping Corporation of h has been elected chief of the h Government Maritime Organisation that coordinates it of navig national standards shipbuilding, safety, environ: safeguards and crew-training.

He is the first representative f a developing nation to hold that

The 53-year old lawyer and nistrator from Lucknow, soon "IMCO fat his election, said: great challenge. Numerous pro lie ahead of us. We cannot, affer waste time."

All the problems and all point view would be taken into account effort would be directed at embig as large a field as possible, he

Congratulating Shri Srivastava his election as the chief of the shipping body, Shri S. Ramakris Executive Secretary of the Burrote to him: "This is a richly deserved tribute to your efficiency and dedicated Mother India in various capas the latest phase of which was stupendous task of building w Shipping Corporation of India.

# DATTAYAGA PERFORMED

A DATTAYAGA was performed Nareshwar to mark the occasion Anniversary of Pujy<sup>3</sup> the 75th Birth Brahmalina Santaraja Maharaj for Rang Avadhut days.

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About 125 Sanskrit professors participated in this Yaga and offered the ahutis with the accompaniment of Shree Datta Maha-Mala-Mantra. It was a unique sight to see modern lecturers and professors performing the Yaga strictly according to the ancient tradition.

Thousands of people attended the sacrifice and the evening lectures.

### UNIVERSITY CHAIR IN EDUCA-TION OF MENTALLY HANDI-CAPPED

THE University of Manchester is to set up what is believed to be the first chair in the education of the mentally handicapped so far established in Europe.

The appointment goes to Dr. Peter Mittler, Director of the Hester Adrian Research Centre into the Study of Learning Processes in the Mentally Handicapped, which was set up by the University in 1968.

Dr. Mittler and his team have been working both with children and adults. Their main emphasis has been on investigations into various aspects of cognitive functioning, with special reference to language, perception, attention, memory and learning.

# INTERNATIONAL AWARDS AN-NOUNCED

INTERNATIONAL Awards of varying amounts totalling £ 12,000/- for the year 1973-74 were announced by the Lady Tata Memorial Trust on June 15, on the death anniversary of Lady Meherbai Dorabji Tata. The awards comprising Fellowships, Scholarships and other grants which are given annually for study and research in the diseases of the blood, with special reference to leukaemias, have been made this year to Dr.

# FOR THE PEDESTRIAN: DOS

- 1. Walk on the pavement. If there is a pavement only on one side, use it; otherwise walk on the extreme right to face the oncoming traffic.
- 2. On the road, look right, look left, look right again; if all is clear, cross.
  - 3. Use pedestrian crossings.
- 4. At junctions, cross only when the pedestrian light shows green.
- 5. At junctions controlled by policemen, cross parallel to the flow of the vehicles.

#### DON'Ts

- 1. Don't step out suddenly from between parked vehicles as drivers of passing vehicles cannot avoid you.
- 3. Don't stand on the road when you want to cross; wait on the pavement till you get an opportunity. Cross directly to the opposite side and not diagonally.
- 4. Don't dodge about if caught in the traffic. Stay put and retain your presence of mind.

J.S. Nadkarni of India, Dr. M.A.S. Moore and Mr. J. Phillips of Great Britain, Dr. L.E. Mobraaten and Dr. P. D. Gorbach of the U.S.A., Van Dyck of Belgium and Miss L. Vardimon of Israel.

The Trust also announced the award of three Senior Scholarships of Rs. 500/- per month and seven Junior Scholarships of Rs. 300/- per month for scientific investigations having a bearing on the alleviation of human suffering resulting from disease.

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THE PHILOSOPHY OF THE AB-SOLUTE: A critical study of Krishnachandra Bhattacharya's writings by Kurian T. Kadankavil, C.M.I. Bangalore 1972; Price: Rs. 12.00.

THIS is an excellent doctorate thesis accepted by the Pontifical Gregorian University. It is a critical study of Krishnachandra Bhattacharya's restatement of the philosophy of the Absolute. The thesis is now issued as No. 10 of the Dharmaram College Studies at Bangalore.

This is a specialist work dealing with some fundamental, though difficult and abstruse, points of metaphy-

sics and epistemology.

Dr. Kurian draws the conclusion that the three religions, Vedanta, Buddhism and Christianity are "alternative forms of religions incapable of refuting each other and incapable of accepting each other in any synthesis", and that this is "a classical experssion of the great Indian tradition of universal tolerance".

Apart from the validity of K.C. Bhattacharya's concept of the Absolute as a trinity of alternate facets, this inference regarding the Vedantic doctrine of the perennial religions and toleration can hardly be said to be based on the essential Hindu philosophy of the Absolute. The Vedantic doctrine of tolerance is not the despair of non-reconciliation of religions as mutually exclusive or closed, rival, and independent channels to different kinds of human fulfilment in alternative Absolutes.

As Sri Sankaracharya pointed out,

the knowledge of the Absolute is not reached as a cognitive truth but as a multi-polar self-realization of knowledge, beauty, joyful devotion, and all-embracing goodness.

Even in regard to the Anekantha principle of Jaina logic, which Dr. Bhattacharya uses so extensively, namely, truth as consisting of alternative points of view, it is doubtful whether the classical Jaina teaching was meant to show the total exclusiveness of different points of view.

They are reconcilable and in fact organic in a wider and richer unity like the infinite Absolute. The Vedanta tirelessly repeats that this unity is purna, a multi-phased plenitude. To Hinduism the moral, aesthetic, religious, and cognitive paths meet in the Great Vision or Experience or Life of the cosmic whole (Brahma syadana).

Dr. Bhattacharya's metaphysic is in itself, a brilliant effort at original philosophical thinking along the path of epistemology. His concept of Reality as indefinite, of Truth as alternations of perspectives, of Freedom as de-individualisation, of the Absolute as three-fold, the constitutive role of language in judgments of reality, etc., are difficult and subtle propositions, built up by his penetrating insight and original analysis.

But there is not in his system an equal analysis of the active confrontations with reality which occur in the moral life, its values, and the purposes and unitary fulfilment of personality.

There is also no attempt to exa-

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mine other coordinating principles like that of cosmic evolution or to integrate in the idiom of Sri Sankara the sariraka with the Brahma mimamsa, that is, the empirical and the transcendental.

Nevertheless Dr. K. C. Bhattacharya's work will remain a monumental original thought system regarding the Advaitic Absolute.

The present critical thesis of Dr. Kurian will, we hope, pave the way for further studies of modern original thinkers in India.

-P. Narasimhayva

THE DYNAMICS OF STUDENT AGITATIONS—Vishva Yuvak Kendra—Somaiya Publications Pvt. Ltd., Bombay, Price: Rs. 16/.

THE Dynamics of Student Agitations represents Vishva Yuvak Kendra's successful attempt to analyse the problem of student unrest in a dispassionte manner. Various views on unrest have been propounded by different people of eminence and almost all of them find a place in the book.

Chapter I sums up the diverse perspectives regarding the causes of un-The Kendra rejects Edward Shils's view that there is no content the student activism in India, Shils's theory of juvenile delinquency is inadequate to explain the behaviour of students.

The Kendra does not subscribe to Marcel Rioux's diagnosis of malady as Cultural Neotina which means the refusal of students to take up adult roles and responsibilities.

What captures the concern of the Kendra is the 'generation gap.'

This explanation has definitely some significance in the context of a changing society. The formula "frustration, aggression, escalation" the whole problem in a nutshell. Chapter II is an enquiry into the nature of student agitations. In mass action, students lose their individual identities. Power, pomp and splendour are as important to the students as to their elders CC-0. Mumukshu Bhawan Varanasi Collection. Bothzethe abservers

Chapter III provides certain tical details of campus and student reaction. It is that the motivations of the differ according to personal pe tions.

The attitude of the authoritis their relationship with the determine to a large extent the ture of the issues taken up by

unions.

Chapter IV is a commentar problems of the qu socio-cultural gion. The Kendra's study reveil dr conscion the of regional growth against the national interests. A sh vey of student agitations in forms Chapter V. The survey A the reader an insight into the factors which culminate in via

In Chapter VI the inter-action tween the campus problems z environment is examined, and conclusions are drawn, One d conclusions is that agitations spired by minorities.

The Kendra admits that it has not attempted to make a formulation of the laws govern Still, dynamics of agitation. goes to the Kendra for the party ing search after solid facts. The a titanic educational enterpris

The appendix on the examination enhance system had indeed value of the book.

—Varghese J. Kr.

EDUCATION AND THE D LOPMENT OF NATIONS John W. Hanson and Cole S. beck, Times of India Press, bay, 1971, pp. xiii+400, R consists (

articles, written by a variety Together they give a very idea of the pivotal role of edition development and bring out the many problem are involved in the interplay is education and development at of the countries described as

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and the participants inside recognise that modernnization of a developing society is unthinkable without educaatme, tion.

15 E. · Education is necessary not only for he st economic growth but for national al pri unity and political development as To import new values while horitis preserving what is good in the past is the not an easy combination for educaent to tion to work out. And yet it must up to do this to provide both stability and change.

These and many others are the of the questions to which the volume adreveil dresses itself. Eminently readable. onscire the book is very low-priced ests. Al should command wide audience.

UIVE ANATOMY OF PROGRESS by K. Sreenivasan, Somaiya Publications Pvt. Ltd., Bombay—New Delhi, n viol 1972, pp. 176, Rs. 25. r-actia

THE author has tried to tackle a very and ( large, interesting and relevant question—why do some countries develop faster economically than others? it just a matter of more economic in-put?

There will be wide agreement with the author's view that economic deveverd lopment should not be regarded as an independent process but must be seen in the context of society's social organisation, its value system. traditional outlook etc.

The subject has attracted the attention of many scholars, J. E. from Max Weber, but the author shows no awareness of the scholarly literature on the subject. HE D! His treatment inevitably suffers. The discussion is diffuse and discursive and almost everything is included in anec-Press, I dotal fashion. There is no thorough, sustained and proper discussion of isists ( any single topic.

It shows, however, the author's awareness of the wide range of sociological variables involved in economic process and there are occasional insights. On the whole, the book is disappointing and at Rs. 25, very high-priced. -D. Narain

SELECTED TALKS; Sri Sadguru Omkar; Published by the Banga-Printing & Publishing Ltd., 86-87 Mysore Road, Bangalore-18; pp. 167; 1971; Price not mentioned.

A saintly transformation suddenly came over and settled on the soul of a one-time terrorist, Sri Sadguru Omkar, in one of his rare moments and he founded an ashram opposite the Nandi Hills in Kolar District to spread the message of Atma Vidya which is the running theme of the book under notice, though it is apparently in the form of talks on various topics covering character and conduct.

He has directed the missile of his message against the so-called modernism, in the domain of divinity, which is but a fashion-parade designed on a negation of values, and when bared, exhibits amoral contours and spiritual deformities.

If we read the book with a constripped of all prejudices science, we are sure to and presumptions, hear the unmistaken clarion call exhorting us to be ready to start on a pilgrimage to a city celestial of which Atma-Vidya is the sole inhabitant and the sole landlady.

The book provides a reading which will, indeed, warm up a soul-sick person.

-Dr. A. S. Gopani

# **ASSAMESE**

VAISHNAVANANDA-LAHARI edited by Smt. Keshada Mahanta. M.A., Published by Balchandra Mahanta Gohaintekelagaon, Jorhat 2, Assam, Price Rs. 3/-.

Vaishnavananda-Lahari is a work on devotion which has been quoted in extenso by the great Assamese saint Shankara Deva (1449 A.D. to 1569 A.D.) in his well-known work Bhakti-Ratnakara. Unfortunately the authorship of Lahari is till now unknown.

Though the work is in the form

of a dialogue between Arjuna and Sri Krishna, it has not been possible to find out whether this book forms part of any Purana. In a work called Bhakti-Viveka, written by Vaikunthanath Bhatta, two slokas have been quoted, the source of which has been ascribed by the author to the dialogue between Arjuna and Sri Krishna in Adipurana. But in the available edition of the Adipurana there is no such dialogue.

Whatever may be the source of Vaishnavananda-Lahari, the study of the book reveals that it is a gem of a book which discusses Nama-Sadhana. Nama (the name) and Nami (the one having the name) are ultimately the same. So, one repeating the name of the Lord soon realises the Lord.

In various Puranas the efficacy of the repetition of the Lord's name has been related. But in this book this Sadhana has been highly eulogised and has been given a systematic treatment. Besides this theme of Nama, the excellence of the devotees and the result of devotion to devotees also have been discussed.

The Sanskrit slokas of the Lahari were translated into Assamese by Uditaramdeva, a noted literary figure of Assam who flourished during the last part of the 17th century and the first part of the 18th century.

Only one manuscript of this book has been found. Smt. Keshada Mahanta, Professor of Sanskrit, Jagannath Barua College, Jorhat, Assam, has published this book with introduction and notes based on this manuscript. She deserves our congratulations on publishing this unique work of Bhakti which reveals a brilliant aspect of Krishna-cult.

—Swami Hiranmayananda

# SANSKRIT

KAVYODYANAM by Professor M. Ramakrishna Bhat, Published by the Author; Sole Selling Agent, Motilal Benarasidas, Bungalow

Road, Jawahar Nagar, De J. pp. xvi, 312, Rs. 10/-.

PROFESSOR M. Ramakrishna last collected his poetical contions during the last 50 years in present work—Kavyodyanam—Garden of Poetry).

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The last section contains compositions and includes a feteresting satires on the contemperature of the contemp

Prof. Bhat's poems reveal and his classical genius but also his awareness and modern sensitive this style is both lucid and ple revealing often his masterly semploying graceful language.

This collection is an eloquent mony to the fact that Sanskri a dead language, rather it is and growing richer by the experience of contemporary events and through it.

Dr. Bhat deserves our hearty gratulations for this excellent to tion of lyrics. We wish the kavyodyanam may many more brilliant flowers with his pleasing genius.

—Prof. S. A. Upak

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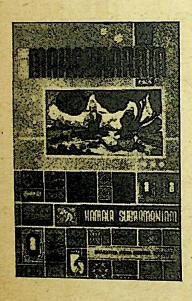
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# E PHOTO FEATURE

Mrs. Margaret Elaine Whitlam, who accompanied her husband, His Excellency the Honourable Mr. Edward Gough Whitlam, Prime Minister of Australia, in his four-day State visit to India, watching the paintings made by children at Bal Bhavan, New Delhi, on June 5

Dr. M. P. Pai, Chairman of the Mangalore Kendra, welcoming Satya Sai Baba who arrived at Mangalore for laying the foundation stone of the Kendra building.



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(Left) Sri Satya Sai Baba laying the foundation stone of the new building of the Mangalore Kendra on May 31 at Mangalore.

(Top Right) Sri Satya Sai Baba giving a gold locket (which he materialised soon after laying the foundation stone) to Dr. M. P. Pai.

(Side) Sri Satya Sai Baba unveiling the foundation slab. To his left: Shri T. A. Pai, Union Minister for Heavy Industries (sitting) who presided, and Dr. M. P. Pai (standing).







The body of Guruji Golwalkar, the RSS Chief who died at Nagpur on June 5, lying in last repose.

(Courtesy: Tarun Bharat)



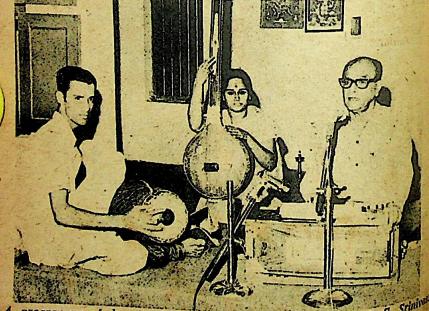
The last journey of Guruji begins. Over 30,000 people attended the funeral of the great Hindu leader. (Courtess: Tarun Bharat)

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(Top left) Shri Madhukar Dattatrya Deoras who succeeded Shri M. & walkar as the 'Sarsanghachalak' of the RSS.

Shri D. C. Bhachech, who donated his land hereditaments and put situate at Nagar Bhagatni Pole, Raipur, Ahmedabad to the Bharatiya V. Bhavan, handing over the keys of the property to Justice Divan, h. Gujarat High Court and Vice-Chairman of the Gujarat Kendra on Manilast, at Ahmedabad,



A programme of devotional music in all languages by Shri P. S. Stinion Rao (of Madras) in progress at the Coinhatore Kands ay of May 20.

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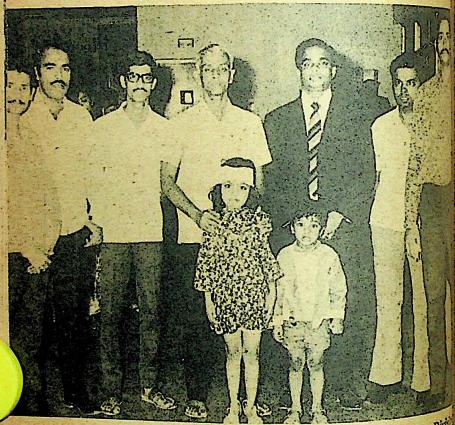
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Dr. M. Mahadeva Sastry, a well-known Ayurvedic Physician, speaking on Ayurveda at Bangalore on May 21, under the auspices of the Mahila Vibhag of the Bangalore Kendra. To his right: Dr. Srikanta Murthy, Acting Principal, Sri Jayachamarajendra Institute of Indian Medicine, Bangalore, who presided and Smt. Sarojamma Reddy, Chairman of the Mahila Vibhag.

A section of the audience.





Shri S. Venkatachalam (in black suit), Sales Manager, Book Sales Die of the Bhavan, being seen of the Sales Manager, Book Sales Die friends of the Bhavan, being seen off at Bombay's Santa Cruz airport by friends staff prior to his departure for London on June 3, to take charge of the Section of the Bhavan's ILK Condon on June 3, to take charge N. S. Section of the Bhavan's U.K. Centre. To his right is Shri K. R. N. Section Manager and to his Circulation Manager and to his extreme left is Shri K. R. N. Sales Manager.

The sages have come to the positive conclusion that singing the praises of the Lord of sacred fame is the undying fruit of all austerities, study of the Vedas, performance of sacrifices and charities, muttering of sacred formulas and pursuit of knowledge.

—Devarsi Narada to Vedavyasa



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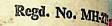
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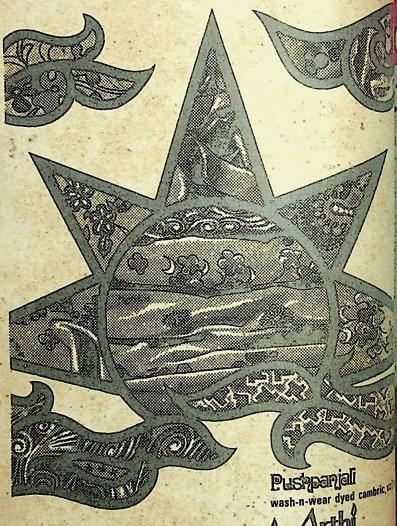
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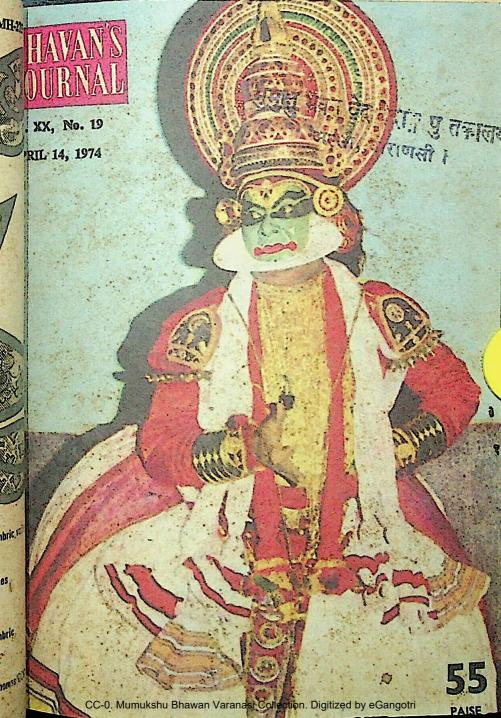
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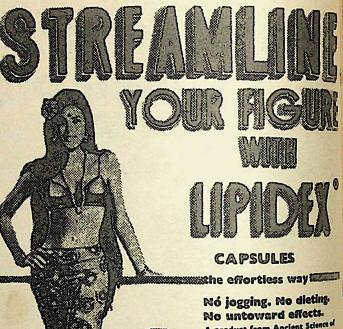
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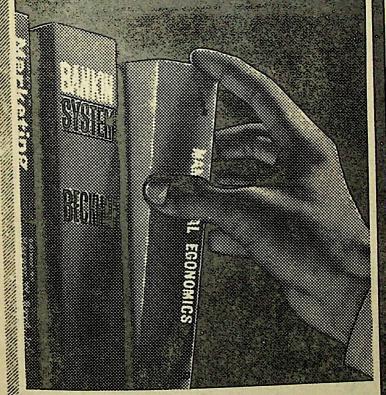
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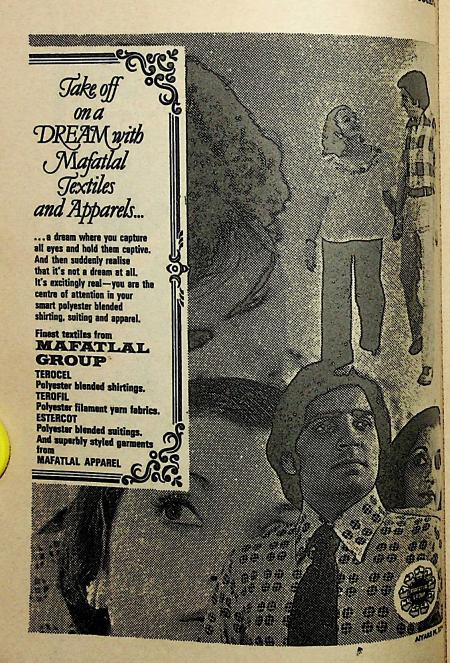
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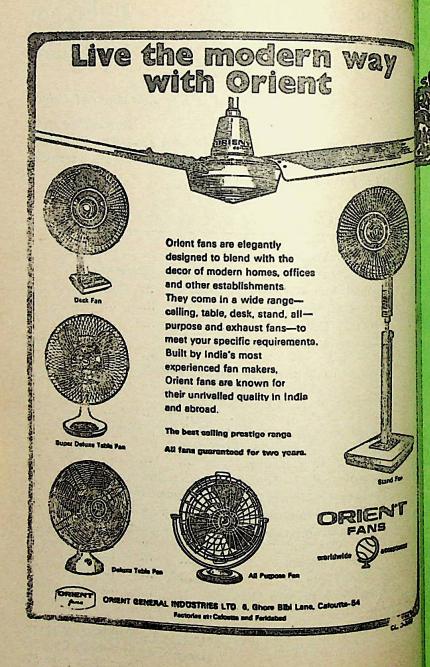
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KALAMANDALAM KRISHNAN NAIR
Transparency by Subodh Chandra
(Cover Story page 57)





VOL. XX, No. 19

आ नो छद्राः ऋतवो पन्तु विश्वतः। Let noble thoughts come to us from every side Rigyeda 1-89-i



#### 00000000000000

# Prayer for Wisdom

इन्द्र ऋतुं न आ भर । पिता पुत्रेम्यी यथा । शिक्षाणो अस्मिन पुरुहूत यामिन जीवा ज्योतिर अशीमहि

God! Give us wisdom, as a father gives wisdom to his sons.

Guide us, much-invoked, in this path.

May we live and have light!

(R. VII. 32-26 also S. and A.)

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#### GEMS FROM EMERSON

Life is not so short but that there is always time enough for courtesy.

Democracy becomes a government of bullies tempered by editors.

Every great and commanding movement in the annals of the world is the triumph of enthusiasm; nothing great was ever achieved without it. If a man can write a better to preach a better sermon, or make better mouse-trap than his to bour, though he builds his hin the woods, the world will a beaten path to his door.

It is easy in the world to after the world's opinion, it is in solitude to live after our but the great man is he who is midst of the crowd keeps to perfect sweetness the independent of solitude.

The use of history is to a value to the present hour and duty.

Shallow men believe in luck!
lieve in circumstances, that it "somebody's name," or "he pened to see at the time"—strength men believe in cause and effet

No sensible man ever made apology.

The reward of a thing well is to have done it.

(Compiled by: M. Y. Sat

# Women in India

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OUR womanhood has become free and has been recognised as equal. Women are welcomed in all fields of life. They have not had to struggle like the women in England, to secure equality.

Thus the future of India is bound up with the tremendous vitality which educated women can bring into the life of the nation, if, after their education is complete, they go out to the countryside and bring enlightenment, solace, and strength to the millions of women who are now living under old-world conditions.

There is a superstitious belief among the educated men in modern India that in the pre-British period our women were treated as slaves.

Up to the middle of the nineteenth century, however, women in India under the Hindu Law, enjoyed, period for period, a higher position than in any other country in the world.

Slaves, our women have never been; we thought them so because our vision was distorted by lack of historical perspective. Unlike British women, or their own grandmothers of the thirteenth century, they were unable to leave the protective ramparts of the family and the caste.

At a time when India was ruled by those who considered the indiscriminate kidnapping and abduction of women to be their inherent right, what else was possible?



# Maxims of Swami Sivananda

Every good action is charity. Cheering up a man in dist is charity. Your assisting the blind is charity. An exhort to your fellow-men to virtuous actions is equal to alms give Giving water to the thirsty is charity. Removing stones, in and glass pieces on the road is charity. Putting a wander the right road is charity.

For every one it is easy just to talk, but it is hard how to act up to one's speech. Let your thought agree with speech and speech with action. Then alone will you harmony, peace, success and bliss.

Speak as you think—do as you profess. Perform what! promise. This is sincerity.

Nobility is your graceful ornament. Therefore be my Kill meanness and petty-mindedness of all sorts.

Envy is the greatest evil trait. It burns and consumes that that the state of the s heart. A heart that is free from envy is the greatest bless. The state of a heart free from envy is the greatest Therefore development of righteous the state of righteous the Therefore, develop magnanimity, nobility, love and kindness

Anxiety is a canker. Anxiety is cancer. It destroys to brightness of life. Have trust in God and you will be free from anxiety.

The fire called anger burns even friends, relatives, fatheren. Therefore extinguish the promother. Therefore extinguish this terrible fire through the prince of love, patience and for tice of love, patience and forgiveness. (Compiled by P. Paramesian)

# President's Letter

# Shri G. D. Birla is 81 Bhavan's U. K. Kendra New Kendra at Jamnagar

Dear brothers and sisters,

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Shri Ghanshyamdasji Birla, who entered his 81st year on the auspicious Sri Rama Navami Day, April 1, 1974, is one of the earliest and distinguished Honorary Members of the Bhavan.

The issue of the Bhavan's Journal dated March 31, 1974, carried two articles on this pioneering, patriotic and talented son of India.

On behalf of all of you, on March 29, 1974, I wrote to Shri Ghanshyamdasji, felicitating him on the happy occasion, which I wish to share with you.

March 29, 1974.

My dear Ghanshyamdasji,

May I, on the occasion of your entering the 81st year of your eventful life, convey to you the greetings of the members of the Bhavan's far-flung family, as also my own?

Your contribution to the national cause during the days of the freedom struggle and for India's economic development will always find a place in the annals of Indian history.

You are one of the distinguished Honorary Members of the Bhavan. But for your encouragement and the financial help which you extended in 1944, Shri Munshiji would not have ventured to start the 11-volume scheme of "History and Culture of the Indian People."

You will be glad to hear that the 9 volumes already published have found a place in almost all the leading Universities and Libraries, not only in India, but in most parts of the world. This is the opinion of "The Times Literary Supplement," London: "....This history unlike its predecessors is first and foremost a history of India and of her people rather than a history of those who have from time to time invaded her .... The standard, in a word, is very high...." sentiment has been echoed by many others.

Of the remaining two volumes, Volume VII (The Mughal Empire) covering period 1526-1707 A.D. (running to about 1000 pages), is now practically ready and will be published by the end of April 1974. The work on the other volume, viz. Volume VIII (Mara-

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tha Supremacy), covering period 1707-1818 A.D., has already been taken on hand and is scheduled to be completed by December 1974.

Wishing you many more years of healthy life to continue to serve India and with kindest regards,

II

In my last letter, I mentioned the enthusiasm of the Bhavan's well-wishers in starting a Centre in the United States.

Let me refer to the U.K. Centre, the first major Overseas Centre of the Bhavan, started in June 1972.

The Centre which is doing fairly well in its mission of propagating the ideals of Indian Culture has extended an invitation to Shri Girdharilal Mehta and Shri Jaisukhlal Hathi, our Vice-Presidents, and to Shri S. Ramakrishnan, our Executive Secretary, to visit the Centre and help stabilise and expand it. They are planning to proceed to London by the end of May or in early June.

Some of the leading citizens of Jamnagar, Saurashtra, have expressed their keen desire to have a Kendra of the Bhavan in Jamnagar. An influential committee which includes Shri J.H. Doshi of the Amar Dyes, Shri Shantilal P. Mehta, a leading industrialist of

Ethiopia, Shri Gulabchand Shah of the Saurashtra Bottlers, Smt. Manjulaben Dave, Chairman, Social Welfare Board, Gujarat, and several prominent social workers of Gujarat, has been formed with a view to starting a Kendra of the Bhavan and taking up educational and cultural activities in Jamnagar, especially higher education for women.

Jamnagar, as is well known, has its own rich cultural heritage, literature, music and art forms.

These and other leading citizens of Jamnagar recently approached Shri Jaisukhlal Hathi desiring that the Bhavan should open a Kendra in Jamnagar and help translate into reality their dreams.

The proposal is that the Jamnagar Kendra would, in addition to the cultural and educational activities such as Sanskrit, Gita and music classes, also start a Women's Polytechnic or a Mahila College. Towards this end, Shri J.H. Doshi has come forward to donate a suitable plot of land of the value of Rs. 3 lakhs in addition to a substantial donation by him and other munificent people to the extent of Rs. 5 lakhs.

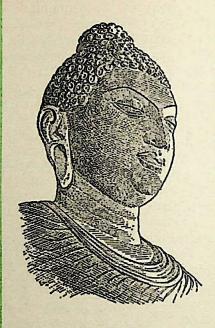
The Executive Committee of the Bhavan, at its meeting held on April 9, approved the proposal.

Yours sincerely,

Thomasury M. Khaha,

(Dharamsey M. Khatau)
President.

#### **ECHOES FROM ETERNITY—4**



Bargai

S. C. MAJUNDAY

IN the cruel chill of cold winter flowers had all withered away except one lotus that bloomed in the garden pool of Sudas the gardener.

To sell he plucked it and hastened to the palace gate to seek royal audience.

On the way a stranger greeted him saying:
Your lotus is a rare bloom of the season,
I must have it, what's the price?
Buddha has come to the city,
I shall offer the flower to our Lord.

One 'masha' of gold I do expect: replied the gardener.

And readily the wayfarer agreed to pay.

At this moment with royal pomp and many a rich gift out came King Prasenjit uttering holy verses on his way to Buddha:

QC0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

What's the price?

the King asked beholding the flower,

I shall offer the lotus to my Lord.

Humbly the gardener submitted:
This gentleman has taken it at one 'masha'.

Ten 'mashas' shall I give, the King proposed,

DAF

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es

Twenty: offered the stranger-

The two thus competed for one precious bloom: None would yield and the price soared higher still.

The gardener calculated:

How much higher will be the bargain if I sell the lotus to him whom both seek to please.

With folded hands he addressed them both:
Forgive me, no more do I seek to sell the lotus—

So saying he hastened to the grove where Buddha sat on a lotus seat shedding a soft and mellow lustre—an image of abiding peace and perennial happiness;

Calm flowed from his eyes, his lips beamed in smiles illumined by the light of love;

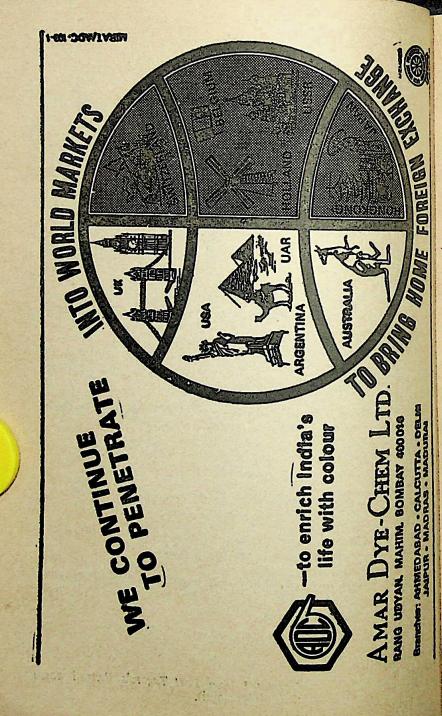
On gazed Sudas with a surprised look; dumb and tongue-tied;

Then he fell on his knees and offered his lotus at the lotus feet of the Lord.

Beaming with a smile of bliss Buddha softly asked: What, my son, is thy prayer?

Nothing, my Lord, but a particle of dust of your holy feet: replied the gardener in sublime astonishment.

(Translated from Poet Tagore's Bengali poem entitled Mulyaprapti).



# Mankoji Bodhale

SMT. SAVITRIBAI KHANOLKAR

FIVE hundred Pathans on horse-

back rushed into the gully to teach that insolent Maratha a lesson which would send him posthaste to greet his dead ancestors.

The young Maratha however had no equal and his spear was fast and accurate.

Mankoji had been born in a Maharashtra torn asunder by famines and invaders who ransacked town after town and respected neither places of worship, nor the order of things according to the customs of the land. With a few friends, he organised raiding parties and harassed the enemy.

AMMEDABAD - CALCUTTA - DELM JAIPUR - MADRAS - MADURAS

The Badshah therefore sent 500 Pathans to settle him once and for all, or bring him prisoner.

Mankoji knew the terrain far better and surprised them, engaging 120 of them single handed and his band of young volunteers dealt the remaining the blows they had thought would befall the young men. The Badshah, hearing of his bravery felt elated, for it needs a good warrior to appreciate another, and tried to honour him.

Mankoji was born in 'the 16th century, round about the same time as the great saint Eknath. His father came from the village of Saswad, but due to dire famine, he moved with his family first to Tuljapur and then to Dhaman in the Bole Ghat. Mankoji was born in Dhaman and was a strong and healthy youth who was an expert in hunting and hurling the lance. He was married when still quite young and sometime later lost both his parents.

One day, Mankoji accompanied his paternal uncles to Pandharpur, centre of religious fervour and devotion for centuries, at the temple of Panduranga, or Vithala (Krishna).

The murti of Panduranga seemed to be alive as if emanating from a universal source of light. Man-

koji forgot all else and remained there, engrossed in the Lord.

Even though all had left and the temple closed for the night, Mankoji sat at the feet of Vithala, entranced by His Presence. He stayed thus for many days.

Mankoji prayed to Vithala guidance and the Lord sent hin the Virupaksha Math which situated in a cave in Mandr. He found spiritual solace there, had the vision of Dattatreya. Famines had become a con-

A warrior turned saint who with his utter devotion to Panduranga and His devotees saved a slave girl and had to privilege of being taught by the Lord Himself!

God was pleased and taking the form of a child, brought him daily a thali of food in order to sustain him. Mankoji ate and thanked the Lord. Then Panduranga would resume His form and teach him. That is how he got his name Bodhala (the taught.)

Mankoji was so happy near Vithala and in the company of saints and devotees that he was most reluctant to return to Dhaman. So, he arranged to get a replica of the *murti* of Vithala which he carried with him and installed at Dhaman

When Mankoji was alone, he always felt that Panduranga was standing behind him. His life was now filled with God. Panduranga became his everything.

Some devotees used to tell him that unless he got himself initiated, his endeavours to succeed in the spiritual path and have God realisation, would come to nought.

plague in Maharashtra. Dissuch a famine, Mankoji distributal his grain to hungry villager, i that he had no seeds left to sow the next season.

The villagers gave him surwhich he planted in a patch when 'it grew and ripened, surhungry Varkaris (pilgrims) pass through the village and rested their way to Pandharpur. Managave them all the standing earsing rain called hurda which the roasted on a fire of cowdung called and ate with delight.

As nobody would help him not he went to the river and collect bags of sand which he sowed in field as if they were wheat grain field as trangely enough, they sprout and grow into a magnifical field of rippling gold and creat shalu (jowar).

A new levy had been imposition on farmers and as Mankoji unable to pay it, he asked the land

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lady to give him a loan, which she refused. But Panduranga, in the form of a Mahar, went to the official and paid Mankoji's dues.

At another time, Mankoji had again no seeds to plant, so he plowed and sowed pumpkins and gourds. All the villagers teased him about it.

"Where will you sell that many pumpkins? There are enough for you to store to the end of your days, but where will you store them?" and they laughed.

Mankoji started to collect his pumpkins while the villagers watched. He brought bags and containers to store wheat and the onlookers laughed again.

"Are you harvesting your pumpkins in small wheat bags?" they asked.

Mankoji then began to break them open one by one and out of each came a measure of wheat. Then the villagers helped him open the lot and the field was soon harvested.

When, for a change, Mankoji's field had been normally full of shalu, his wife begged him: "I request you this time not to give any hurda (ripe grain plucked for eating, roasted in the field) with your hands to anyone. Promise me you won't!" He agreed.

But then again, a party of Varkaris floundered into the village, dying of hunger and who was there but Mankoji to think of them and feel for their need and send them all to feed on his field?



"I promised not to touch the ears of grain," he told them, "but you are welcome to go there and help yourselves."

They gladly availed themselves of the invitation and made a wonderful *hurda* of most of the field and went away gratified, blessing Mankoji in their hearts.

Mankoji's partner seeing threefourths of their field shorn of its grain, sued Mankoji in court.

The judge went to see for himself the extent of the damage and to his and everyone else's amazement, the field was full of standing grain, ripe for the cutting.

"I'm sorry, forgive me for troubling you on false information," said the judge.

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The patil Lobhaji had a slave girl called Rasi and as she was fond of Mankoji's kirtans and so desirous to follow the religious life as a devotee of Panduranga, the patil resented it and sold her to another merchant

But Rasi who had given her heart to Vithala, hearing the sound of the sweet kirtan of God's name, ran in its direction, unmindful of her duties or what her masters wanted her to do.

As she ran, the patil and his men ran after her and chased her down

the lanes of the village up to the ground where the *kirtan* was going on in full swing.

"Hari Vithala, Vithala, Panduranga Ramakrishna Hari!"

Rasi ran and was nearly out of breath and cried in despair: "O Mankoji, Save me!"

They say that Mankoji's great spiritual powers lifted her out of her pursuers' reach and that she disappeared in the skies where God mercifully received her in his Vaikuntha.

Many are the miracles attributed to him, including curing the daughter of Aurangzeb's minister who was dangerously ill, by placing his hand over her head.

His abhangas exult in the joy of the love of god. Joy at the rains, joy at seeing Panduranga and Rakhumai bless their devotees and joy at serving the saints and devotees which meant serving the Lord.

The Name is all one needs and he sings: "Let the name of Rama-krishna Hari be always in your heart. The Lord gives the joy of true love to his devotees in abundance. Thou art the life of our lives, O Lord, says Bodhala, I have now understood your Lila, O Gopala, you go on playing with your own creation!"

No part of the body is more excellent than the pupil of the eye. If the heart is upright the pupil is bright; if not, then it is dull. Hear—can he conceal his character from you?

-Mencius

# Pride of Learning

A. S. P. AYYAR

The drop of water on hot iron steams,
Evanishes and leaves no trace behind;
But falling on lotus, pearl-like gleams;
And if its way into a shell it find
Becomes, that water-drop, a pearl in sooth;
Its altered self by what it meets is lent:
So, all man's qualities in very truth
Arise in him from his environment.

BHARTRIHARI

NARAYANA BHATTATIRI, the great Sanskrit scholar, had finished his Narayaneeyam, a rare devotional rhapsody on Sri Krishna of Guruvayoor temple, in Malabar, in chaste and beautiful Sanskrit.

He had a contempt for all vernaculars, including Malayalam. There was a humble devotee of Sri Krishna in that locality who wrote a book of praise, the *Inanappana*, in Malayalam. As he had a great admiration for the learning and devotion of Narayana Bhattatiri, he wanted him to peruse and correct his book before offering it at the feet of the Lord in the temple. So, one evening he went to the Bhattatiri with his book and begged of him to peruse and correct it.

The Bhattatiri took the book, but, on seeing that it was in Malayalam, threw it back at the author, saying in withering contempt, "I never read vernacular books. Nor do I think that the Lord will be pleased with praise in the vernacular."



The author was deeply grieved and went home and wept incessantly till midnight. Bhattatiri forgot about the episode and returned home and had a sound sleep. But, at midnight, there was knock at his door. He opened the door and an old man of most striking beauty entered. The visitor said to Bhattatiri, "Please bring the Narayaneeyam. Let me see whether it is really worthy of the Lord."

Bhattatiri produced the book. The old man perused the book "not bad," said he, about the first verse, "but there is one mistake." He pointed out two mistakes in the second verse and three in the

third, and four in the fourth. Bhattatiri was overwhelmed with shame and fell at the feet of the old man and begged his pardon, realising that He was no other than Sri Krishna.

Sri Krishna asked him to go to his weeping venacular devotee and correct his book at once and relieve his aching heart. Bhattatiri went to the house of the Malayalam poet, called him, begged his pardon for his rude behaviour earlier in the day, and asked for his book and went through it with joy, discovering it to be a veritable treasure of simple devotional rhapsody, and got rid of his pride of learning.



# Gopala Krishna

(Vouchsafed to Aasaan Sadguru Sri-la-Sri Pandrimalai Swamigal to gratify the desire of his disciples).



Avatarassatvanye Sarasijanayanasya Sarvatobhadraha Krishnadanyah Kova prabhavati Go Gopa Gopika muktyai?

Many are the incarnations of the Lord for the welfare and bliss of all; but is there any one like that of Lord Krishna who had blessed and given the nectar of his kindness freely to the cows, cowherds, the Gopees and their children in plenty leading them to salvation? There is none. Lord Krishna is verily Gopala Krishna. He is the Lord of the cowherdstheir friend, philosopher, guide and protector. The innocent cows had their fill of the Lord's charming presence and had their heaven with him. From the time the Lord was transferred by Vasudeva to the bedside of Yasoda, the wife of Nanda Gopa in Vrajapura, the place and its environs became charming and delightful fruitful vegetation, plentiful milk-

Sri-la-Sri Pandrimalai Swamigal's birthday falls on April 23. Our felicitations to him on this occasion. giving by the cows and with every natural phenomenon shining with

extraordinary effulgence.

Vrajapura became the of health, wealth and prosperity. The people loved the Lord and Balarama his brother. Unless and until they kissed the two children, none of the housewives of Vrajapura went to bed. The purpose of Lord's stay in Vrajapura as the son of Nanda Gopa was not merely to survive the vileness of Kamsa or to satisfy the boon given Nanda Gopa and his wife in their previous birth. He wanted to give the longest rope to the most vicious Kamsa to see whether he could be redeemed by change heart after seeing the futility of his trials before his ultimate nihilation.

Kamsa sent Pootana, Trinavarta and others to kill Lord Krishna in vain. These incidents disturbed the minds of Nanda Gopa and people under him. They thought that it would be better for them to go and settle at some place well beyond the reach of Kamsa at Mathura. But they were reluctant to leave their native place. Suddenly one day a swarm of wolves attacked their cattle. Many calves were killed. They were alarmed at it and at once decided on leaving the place forthwith. They shifted to Brindavan farther away from Mathura. It was the ruse of the Lord to make them go to comparative safety and security. Brindavan became a Second Swarga as it were.

But even here Kamsa's minions followed them. Aghasura, Vatsa-Bakasura—each came with intent to make short work of the Lord, who, of course, killed them outright. The divinity and invincibility of the Lord was not yet realised by Kamsa. No wonder. For even Brahma, the Creator. was prompted to test the divinity of the Lord and was chastened when the Lord assumed the shape of all the cowherd boys and the calves whom he had hidden in a cave.

Lord Krishna now attained the sixth year of age. He was therefore allowed by the elders to look after the grazing of the grown-up cows in the place of mere calves. He and Balarama trod new fields. The latter killed Dhenukasura, the owner of a palmyra grove and a giant. The place became safer

for the Gopalas thereafter.

The Lord was now actuated by a desire to test the sincerity of devotion and love of the residents of Brindavan and at the same time rid that place of a poisonous pest. A gigantic serpent called Kaleeya was in a puddle in the River and made it dangerous and harmful for the people. The Lord went there and jumped into it. At once the huge serpent coiled round him. The cowherd boys were dazed at what they saw. They were horror stricken. They raised a hue and cry and the elders from Brindavan came there at breakneck speed. They were stunned at what they found. Many swooned

the terrifying sight. on seeing Yasoda was in the act of rushing into the water despite efforts of others preventing her from doing so. The able-bodied among them were trying to come to him. The cows bellowed miserably. On seeing this the Lord's heart melted. He expanded his body enormously, He freed himself from the coils of the serpent and began to dance upon its hoods. The serpent felt itself to be in the throes of and blood death. It was helpless oozed out. The wives of the serpent prayed to the Lord for mercy towards their husband. Krishna took pity on them. He ordered the serpent to leave the place. It need not be afraid of Garuda, the king of birds, who would leave it free as it had the imprints of the Lord's feet on its hoods. The serpent left the place along with retinue. The residents of Brindavan were in great joy when they saw Lord Krishna free from the poisonous Kaleeya. The Jamuna became safe for them. They were overawed by the Lord's feat. In another exploit Pralambasura was killed by Balarama. Lord Krishna saved the cowherds when they were surrounded by a wild fire in the forest. He asked them to shut their eyes and at once transported them to a safe place in a trice. He protected the Gopalas at all times and under all circumstances. He engaged them one day with his magic flute and filled them with great bliss. music charmed them. They left all their work and came to him.

The Gopikas rushed there. They were overpowered by the irresistible melody of the flute. Lord Krishna at Venugana surrounded by all the residents of Brindavan was full of grace and charm.

Brindavanadrumataleshu gavanganeshu Vedavasana samyeshucha drusyateyat

Tadvenuvadana param Sikhipinchachoodam Brahma smarami Kamalekshana-mabhraneelam.

I meditate on that Lord who is attainable by the Vedas moving amidst the fields of Brindavan and charming the people with the sweetness of the music of his flute. I contemplate on the bluebodied cloudlike Lord with the crown of the feathers of the peacock.

The Lord found one day that the people were making festive preparations. He was told that they were going to perform Indrotsava to propitiate the Lord of Heaven and get rains for effective and fruitful farming. Lord Krishna wanted to focus the attention of his father and the elders on the need to worship the Universal Spirit in the manifested forms instead of on fractional powers like "The cows Indra. He told them: are our life-givers. They are our property. It is meet that we should worship only those that protect us contribute to our ment. It is sheer ingratitude worship some one else while receiving benefits from others and ungrateful wretches cannot prosper at all. We are getting our sustenance from our cows and mountain. Let us Govardhana

perform worship to them and feed all creatures and human beings without any distinction of caste or creed, Brahmin or Chandala and all animals, dog or bitch. By thus satisfying all the Godmade creation, we will be satisfying God achieving spiritual and mundane benefits thereby."

The advice given by the Lord implies that the worship of the manifested forms of the Lord in the world is proper for the common people who would not be able to contemplate on the Absolute like the people who are highly advanced in intellect. pursuance of the Lord's instructions, Nanda Gopa and his followers performed the worship of the cows and the Govardhana Mountain. Learned votaries of the Brahman held sacrificial fires. Cows were decorated, worshipped and given plenty of grass. All people from the lowest to the highest were sumptuously fed. Sacrifices were offered to the Mountain which was brilliantly lit with lights for three days. The whole atmosphere was blissful with the Lord moving here, there and everywhere. There were festivities and dinners galore.

This however enraged Indra who felt it a sacrilege. He ordered the Clouds under his control to roar and rain cats and dogs. "Let the fools be taught a lesson," said he. Loud were the wails of the people. Some elders repented of their action and inwardly prayed to Indra to protect them promising

to atone for their folly. The Gopalas surrendered completely to Lord Krishna. The Lord took up the challenge of Indra and decided to teach him a lesson.

He asked the people not to be afraid. He was there to save them. He held aloft the Govardhana Mountain balancing it on his little finger and beckoned to all of them to come under it with all their cattle and belongings. the men, women and children got under the mountain as they knew the prowess of the Lord and were sure of their safety. Indra showed his full might to no purpose. rained heavily for seven days and nights without interval. But nothhappened to the Gopalas. Indra then found by his occult eye that the Lord was there protecting them in all his glory splendour. Gone was his and anger. He supplicated before the Lord and fell on his feet before him saying: "O Lord! Forgive me. I was full of ego and believed myself to be all-powerful. You have taught me a good lesson. You are the Ultimate. You are born annihilate and the proud wicked harassers of people. Have mercy on me."

The Lord forgave him and said: "No one should have pride. Power madness and pride of title will not do. They should be rooted out. Worship must be animated by devotion. That got by fear and promise of return benefits is useless. How can you administer justice with such an unseemly feeling?

Your action shows that you expect returns from the people for what you do for them. You have to rule wisely. Be humble and do so." The celestial Kamadhenu poured milk on the Lord and also the holy water of the Ganges was brought by the celestial elephant Iravata. The Lord was anointed given to and sacred baths were him. He was proclaimed as Govinda, the protector of the cows. Everything became calm and the sun came up in full power. All the people came from under the mountain. They were in an ecstatic state. They paid their respects to the Lord, Such of the elders as had doubted his ability to protect them became truly penitent and said to him: "We are guilty of having had misgivings about you. We are ashamed of ourselves. We do not know who you are. Even the Devas cannot perform this feat. You are our only refuge. We do our obeisance to you. Please forgive us." The Lord smiled and said: "I am not alien to you. I am one among you. Do not have any feeling other than the feeling of love towards me. Do not praise me." The elders hailed him as their saviour and called "Gopala Krishna."

His advice to the Gopas had the seeds of his later teaching to Arjuna on the battle field of Kurukshetra in the Vibhuti Yoga. Arjuna asked the Lord:

Katham vidyamaham yogimstvam sada parichintayan

#### **DUTY FIRST**

are facing many Today we problems such as economic disparity. I feel it is now high time that everybody honoured the slogan Garibi Hatao and this is the only way by which we can survive. Although the prices of essential commodities have increased all over the world, India being a poor nation, its effect has been felt more by our people. The purchasing power of the rupee is rapidly dwindling. If the basic requirements of the people, such as shelter, em-ployment, and social and cultural will take fulfilled they needs are interest in keeping the environment clean.

Now there should not be any strike or lock-out until we achieve our goal. I expect every man to do his duty as there is the saying "Work while you work, play while you play and that is the way to be happy and gay."

—G. K. Jalan

Keshu keshu cha bhavashu chintayosi Bhagavanmaya?

O Lord of the Yogins! how can I perceive you and what are the objects and forms on which I can contemplate? What is the modus operandi?

The Lord gave out then the principal objects and forms in which his grace permeated so as to enable the humanity at large to meditate on that aspect that was suited to his or her ability. He gave out Seventyone Vibhutis or forms of grace of his and asked Arjuna not to attempt to follow all of them but to pursue one object only. For the Lord is all pervading and wherever an object is in full glory allotted for its species

he should conclude that the Lord is there in one aspect.

He said:

Yadyadvibhutimatsattvam Srima doorjitamevava

Tattadevavagacchatvam Mamatejomsasambhavan.

That was why the Lord enjoined upon the cowherds to worship their cattlewealth and the luxuriant and brilliant Govardhana Mountain. The Gopas were made to behave as normally as before and they went by their avocations as before. They were indeed blessed. Blessed indeed we will be if we pray to him:

Pasupalabalaparishadvibhushanam Sisuresha Seetalavilola lochanaha Mrudulasmitardra vadanendusampadamadayanmadeeya hrudayam Vigahate!

The Lord surrounded by the cowherd boys and enjoying their company bestowing his cool and graceful looks on them and benignly smiling on them with affection and love shall pervade me.

He who beareth no ill-will to any being, who is friendly, compassionate, without attachment and egoism, balanced in pleasure and pain, seeking union with Me, forgiving, ever content, self-controlled, resolute, with mind and reason dedicated to Me, My devotee, is dear to Me.

—Bhagavad Gita

# BHAVAN'S JOURNAL

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#### ANNOUNCEMENT

Dr. Viswanatha Satyanarayana's second instalment of the article "What is Ramayana," and Srimad Parijatha Kannan's second article on death, "The Problems of Life Withdrawal—Various Stages," which have been held over due to unavoidable circumstances, will be published in the next issue of the "Bhavan's Journal."



# AYODHYA-II

A play in three acts

C. N. SREEKANTAN NAIR

[Kaikeyi, bedecked with all ornaments and jewels, lies on her couch. She looks much younger, and much more beautiful and stately in bearing than Kausalya. Manthara the old and ugly hunchback enters.]

Manthara: Unfortunate daughter of Kekaya! You are a stale old tale today. Your beauty has been the dream of an idiot. You have gone dry like a rivulet in summer. (Kaikeyi raises her head and looks at Manthara.) You pride yourself as the conqueror of the world. But you should realize that your proud bosom has been harbouring fire-spitting vipers. They have struck at your very soul. You have nothing to look forward to. You cursed one, you have become an object of hate. You will be an outcast, wandering in barren lands in a day or two.

KAIKEYI: (Getting up in anger)
Manthara!

Manthara, your old maid. Tell me, where is your dear husband? That old man has cheated your father, your son and you. Do you know this? Do you know how woefully you are let down? Maybe all this is the fittest record.

life of bliss you have given him!

KAIKEYI: (Getting up and raising her voice) You, you evil spi-

rit! Stop it, will you?

MANTHARA: (Approaching Kaikeyi in all misery, and in a plaintive voice) Do you know who this is Kaikeyi? This Manthara is your foster mother. When King Aswapati renounced your mother, it was I who brought you up. You, unlucky child, from tomorrow your darling son Bharata will be the servant of your co-wife's son. He will be expelled from the line of Kings for ever at dawn tomorrow.

KAIKEYI: Woe unto you, you evil incarnate! Then, that's the meaning of your cursed words! Oh, whoever knew your hunch could contain all this venom! Why did you choose this auspicious moment to spout your venom? Isn't the one who will be crowned tomorrow my son too? Hasn't Rama, my beloved, been fed from my breasts too? He is dear to Arya-

is the fittest reward for a whole breasts too? CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

putra, the whole of Ayodhya and me....

MANTHARA: (Taking Kaikeyi's hand in her own) Children forget even their own mothers. how about other women? Daughter, your discretion has been shattered in the foul wind of your foolish sentiments. Think of you for a moment. Who are you? You are beauty nonpareil. Empires will lie prostrate at your feet. Yet, your beauty has not been able to get your own son crowned, to win you the coveted title of Queen Mother. What a tragedy! your Aryaputra, who has drunk deep of the nectar that you are, shown the courtesy of at least informing you of what is happening tomorrow?

KAIKEYI: Oh, come on! Aryaputra knows my mind.

MANTHARA: Well, do you think your son is not fit to rule the country?

KAIKEYI: What are you up to? Why do you ask that question? You know the answer as much as I do, don't you? My son has also learnt the arts of warfare and state-craft and vedic rites. But how could he ascend the throne when he has an elder brother? Tell me, why do you pose such intriguing questions?

MANTHARA: Well, listen then. The throne of Ayodhya is meant for your son. Wasn't it by offering the country as bride-money that Dasaratha got your hand in marriage? Where has that coun-

try gone? Did your son get it? I know, Aswapati is no more. But if your brother Yudhajit asks you about it, what are you going to tell him? Will you be able to tell him that your son lost his right to rule the country because you had agreed to that? May I know whether you gave your consent or not? Tell me, did anybody ask you about it?

KAIKEYI: (Growing weak) I would have given my consent if I had been asked.

MANTHARA: Look here. one will ask for the consent of the lawful heir if the intention is to crown someone else. It is a welltimed and neatly executed plan. Poor darlings? Bharata and Shtrughna are away! Can there be a better time than the absence of Bharata from Ayodhya? Even tribal chieftains have been invited. Has the King of Kekaya been informed? Has he been invited? They know it too well that if Yudhajit is also invited he will surely ask for the bride-money. about the King of Mithila? too has been ignored for he is known for his steadfast devotion to truth. A few cunuchs, vassals, have been invited to bear witness to the imposition of this eternal curse on Ayodhya.... My dear child! This conspiracy has been in the offing for a long time now. When Viswamitra asked for protection of his sacrifice, it was Rama and Lakshmana who were

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sure, it was because the King wanted them alone to share that glory.

KAIKEYI: Oh, I don't know. I am confused. I am going to record

my strong protest.

MANTHARA: (mockingly) what use is your protest, may I ask? Who cares, if you protest or kill yourself? From tomorrow you are Kausalya's slave. Haven't you deprecated her on the strength of your beauty? Haven't you lured away her husband by your charms? Remember, she is a volcano. From tomorrow flames of her wrath, her revenge, would engulf you, body and soul. You are a stranger here, coming from an alien land. You won't have any support here. Even now you are all alone, ignored and neglected by all.

KAIKEYI: Don't you worry. Rama's insistence on dharma will be my armour.

Manthara: Oh, you are going to beg for dharma! What a fall? One who is to be the Queen Mother, who ought to command, will go abegging for protection! foolish child, listen, your begging will be of no avail. Don't forget that you are Bharata's mother. Rama will always look at Bharata who is the rightful heir with suspicion. Bharata will have either to flee the country or take refuge in the other world. You should fix your ears to the blood-stained walls of royal palaces and take hint. Those stone walls must be whispering in frightening tones

tales of conspiracy, deceit and murder.

KAIKEYI: Oh! What do I hear? Isn't there a way out?

Manthara: Your beauty can still save your son.

KAIKEYI: The spring of my youth is all but gone.

MANTHARA: No, daughter, no. You are the spring eternal. You are the everfresh dawn. The King of Kosala should get enmeshed in the soft tendrils that go forth from this alluring, eternal and ravishing

spring that you are.

KAIKEYI: Oh, poor me! What a fool have I been! I forgot myself. I have been living in the fortress of my beauty, afraid of my rivals. That seclusion has made me forget everything else. I have forgotten my experiences and even my own son. Oh, what would come of me!

Manthara: How would you like your son getting killed because of you? Your own darling son always surrounded by spies, pursued by deceit, all exhausted by fleeing from place to place... And on a dark day, enveloped by frightening darkness on all sides.... What might not happen to him in a black moment...?

KAIKEYI: Oh, Mahavishno! (Bursts into tears) Let this poison tree that sprouted up in Kekaya be shattered in an all-consuming lightning! Oh, why, why should I be living now, this wretch of a woman!

Manthara: Child, have you

lost confidence in yourself? The beauty that nature has so lavishly endowed you with could still be the sharpest weapon in your armoury to protect you.

KAIKEYI: It's too late, too late

now....

MANTHARA: No, not at all.

KAIKEYI: Everything has been fixed. What good is it now if I ask for what is my due? Who will benefit by it even if I succeed in extorting it? The whole of Ayodhya will be seething with discontent, won't it?

MANTHARA: Should that be worrying you? Don't you think the Prince of Kekaya will be able to deal with the situation?

KAIKEYI: It will lead to a fratricidal war.

MANTHARA: Why should it? You should have it contrived this way. Let Bharata rule the country and Rama leave for the forests.

KAIKEYI: That's impossible.

MANTHARA: Oh, no. It is possible. You only have to tell the King. He will part with Rama, nay his own life for you.

KAIKEYI: No, no! (all shattered) Kaikeyi and her son have no hope, no way of escape. Even Aryaputra has ignored me. Is the bliss that I have given him so transient? Could he ever have enjoyed that anywhere else?

MANTHARA: You are a spurned woman. They say hell knows no fury worse than the wrath of a spurned woman. The world should see your wrath, your might. Wake

up! You have the powers of the universe lying hidden in you. You have all the charm, all the goodness, all the captivating graces in you. You Shakti incarnate! You invincible beauty! Arise! Awake! Ayodhya stands in wait to do your bidding.

KAIKEYI: But, Rama is the very life-breath of Aryaputra.

MANTHARA: You have to put that also to test. Why hesitate? Wake up. You are Maya. You are Shakti. Let the worlds be trampled under your feet.

KAIKEYI: (With eyes blood-shot with anger and tears) Aryaputra hasn't known me well.

[In a fit of temper Kaikeyi throws her ornaments away. She plucks at her hair and keeps it dishevelled. Her face turns demoniac. Slowly lights fade out on the stage and Manthara disappears.]

[Announcement of the entry of the King, "The crown-jewel of Raghu's dynasty, Raja Dasaratha, the King of Kings!" is heard from inside. Dasaratha enters beaming with joy. Seeing Kaikeyi lying on the couch, he goes and sits by her side.]

DASARATHA: Devi! What happened to you? The Lord of Kosala is by your side. Let us hear your command... It is a night for rejoicing. We have come to celebrate the festival with you. All the palace reverberates with soft and gentle music. The breeze from the bower brings sweet fragrance. Let these tender lips tinted with pleasurable shyness excite our soul! Darling, may you blossom out slowly, gently like a jasmine

bud that has drunk deep the moonlight .... (Kaikeyı remains silent. Dasaratha brings his face close to Kaikeyi's and speaks softly) Darling! What's your grievance? Give us your order and we shall dive in the depths of the seven seas to fetch pearls to adorn your bosom.

KAIKEYI: (Protestingly) Aryaputra! What have you given me other than sweet promises? How many pledges have I received from you while with you in battle tents and palace bowers?

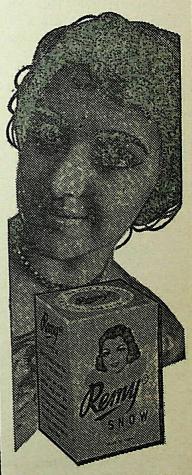
DASARATHA: (all exhausted) You have never asked for anything.

KAIKEYI: Lord! This flower has lost all its petals. This wine-glass is empty. This Saugandhika flower that once adorned the royal chest of the King of Kosala will be trampled by donkeys on the streets of Ayodhya.

DASARATHA: What do we hear? Is this self-deprecation becoming of you, Devi? You are the halfbloomed lotus flame on the lake of time. When crowns reeled and burnt to ashes trying to win you, the Lord of Kosala went all out and embraced that flame to keep him in everlasting bliss. Goddess of our heart! We pride as having seen the paradise of beauty.... Don't you ever close the door of the temple of your beauty and charm against this humble devotee ...you are our strength, our will, our wealth, our empire and all that is ours in this life.

KAIKEYI: (rising up) Aryapu-

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SARATH

tra! Hypocrisy is a sin. Look at these eyes of mine carefully. Hasn't their lustre all but gone? Aren't these lips of mine like dry grapes?

DASARATHA: No, no! All the worlds lie entranced, struck by the alluring arrows shot at from the

corner of your eyes....

KAIKEYI: Aryaputra! Will your conscience be aroused, your strength awakened again if I smile?

DASARATHA: (taking Kaikeyi's hand in his) Why doubt? And more, the sceptre that keeps the three worlds under its sway will be laid at your feet as our offering....

KAIKEYI: True? Do you mean

it?

DASARATHA: Is there a greater truth than you are. (Kaikeyi smiles ravishingly. Dasaratha looks on passionately) Oh! Our dearest darling! The stars are engaged in their celestial dance.... And the Lord of Kosala waits on at your door step like a beggar with his arms outstretched to receive your charity.

KAIKEYI: (passionately) Aryaputra!

DASARATHA: (grasping Kaikeyi's proffered hands) Devi, the night with her hair spread all over so lavishly lies in rapture and beckons to her lord, the moon....

KAIKEYI: The night has given all that she has to her lord. But what did he give her?

DASARATHA: All that she wish-

# HERB FOR ASTHMA

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KAIKEYI: Will my wish also be granted likewise?

DASARATHA: Sure. All that we

have will be granted.

KAIKEYI: (Her eyes close gently, her bosom swells as she heaves a sigh of relief and excitement) True?

DASARATHA: True.

KAIKEYI: Touch the crown of my head and say it's true, will you?

DASARATHA: (growning weak and placing his hand on her head) True! True! We swear by your petal-soft body, by your eversweet lips, by the passion-filled, pearly drops of sweat on your forehead.

KAIKEYI: (kneels and Dasaratha's hand in hers and looks upward) Lord of my life! Kaikeyi wants only one wish granted.

DASARATHA: (helping her to rise up) Devi, grant us the pleasure of hearing your wish.

KAIKEYI: Kausalya's son should live in the forests for 14 years from tomorrow.

DASARATHA: You, wily demoness!

KAIKEYI: Aryaputra! Devi and demoness are not the same. Shouldn't there be some difference between them? Can the one become the other in a moment's time?

DASARATHA: Let your head be shattered into a thousand shreds. We stand firm.

KAIKEYI: Aryaputra, you have made a thousand promises to me.

Just a minute ago you said you stood by your promises. You confirmed your promise three times placing your hands on my head.

DASARATHA: You are a cup of

poisoned wine.

KAIKEYI: Who? Is it me or the King of Kosala? Could you tell me who cheated whom? Do you remember the promise you made when you got my hand in marriage? You thought it expedient to forget your solemn promise surrender the country to another. Is it the dharma of the Lord of Kosala? Honour the pledge you made to me. Give the country to my son. Send Kausalya's son to the forest....

DASARATHA: (angrily) You terrible woman! You are death itself. What I mistook for a garland is a deadly serpent. Let your charms and your wickedness die with you, here and now.

[Dasaratha tries to stifle Kaikeyi to death. But her pathetic looks and the soft touch of her body weaken his hands and he withdraws.]

KAIKEYI: Oh, my God! Is it your reward to me, Aryaputra?

DASARATHA: Rama and you are my dearest ones.

KAIKEYI: Hasn't Bharata been born of your dearest...?

DASARATHA: Bharata will never ask for the country. He treads the path of dharma.

KAIKEYI: His guardian is asking for what is his due. Give him the country...

we But DASARATHA: thought you would ask for it. Our

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eldest son is going to be crowned tomorrow. The festivities have begun. Trumpets blare from the four directions. We came rushing here hoping to see the smiles that we thought would bloom on your lips when you hear the good news. The humble grass that raises its tender shoots in monsoon never anticipates the world-shattering thunder bolts. What difference is there between the grass and King Dasaratha? Our dearest Kaikeyi, how do you expect us to honour our pledge?

KAIKEYI: Remember what King Shibi did to honour truth. can honour your pledge without

sorrow.

DASARATHA: Without sorrow?

KAIKEYI: The peace of mind derived out of observance of truth should drown your sorrow in a moment. Dharma is latent in truth. Truth is immutable. It is eternal.

DASARATHA: Do you insist that Rama shouldn't be crowned?

KAIKEYI: The country belongs to Bharata.

DASARATHA: But, why, why do you want Rama to go to the forest?

KAIKEYI: To honour his father's pledge.

DASARATHA: (Kneeling before Kaikeyi) Dear, the Lord of Kosala kneels before you. Save our child from the stranglehold of our pledge, won't you? Allow him to be crowned tomorrow.

KAIKEYI: (helping Dasaratha to rise up) Why do you

weak, Aryaputra? Don't you love our son Bharata?

DASARATHA: Yes, of course we do. But it was Rama's face that we saw first. It's time for the long and weary way that has been our life to merge with that horizon of eternity. We see our end fast ap-Don't you think we proaching. would want to see the faces of loved ones at the final moment of leave-taking?

It's all right if Bharata is to rule the country. But why do you insist on Rama being sent to the

forest?

KAIKEYI: If Rama doesn't go to the forest, then Bharata can't rule the country.

So you won't re-DASARATHA: lease the Lord of your life from

the pledge?

KAIKEYI: And you won't make this little sacrifice for the goddess

of your heart?

DASARATHA: The mighty Lord of Mahakosala begs of you. eastern lands, Sindhu, Sauvira, Vanga, Maga-Saurashtra, Anga, dha, Kasi, Kosala, Malsya and the Southern lands are all parts of our any of these. country. Ask for That'll be granted.

KAIKEYI: (resolutely) Aryaputra! Kaikeyi has never asked for anything in all her life. She is firm in her first and last wish. My son Why should I is the legal heir. fight shy of asking for it? No, I am certainly not going to relent. I beg of you thrice to crown Bhara-CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

don't grant me my prayer, Kaikeyi will put an end to her life before you here and now.

DASARATHA: Mahavishno! How did I reach this blind end in this forest from where there is no escape? It's pitch darkness blinds my eyes. The deadly hisses of its black serpents freeze my soul. (as if in soliloquy) He is a man who overcomes calamities. And he who is born shall die. Yes. Death has given him his beautiful namemortal!

KAIKEYI: (with love) Lord of my life! I'll give you strength. I'll offer all nature's graces at your feet. (grasping Dasaratha's hands) Please come. Let's go to the balcony. The whole world is singing the glory of love. Do come...

[Kaikeyi disappears calling Dasaratha by waving her hands. Dasaratha stands still.

DASARATHA: Oh! You star-studded night! How I wish you lasted for ever!

[Dasaratha lies reclining on the couch. The scene darkens slowly. There is a streak of light that reveals Sootradhara without his headgear.]

SOOTRADHARA: The King did not sleep. None slept in Ayodhya that night. They were celebrating the festival. The day dawned. Streets went wild with gaiety. The people got ready to see the coronation procession. Provisions for the corronation were brought to the sacrificial altar. The four divisions of the army took up positions in the royal courtyard. The whole palace

blared in all directions. And King Dasaratha lay staring at the eastern direction.

[Sootradhara exits. Gradually the scene brightens up. The King looks restless. He gets up and looks toward the eastern direction.]

DASARATHA: The earth is bored by seeing the sunrise and sunset. This monotonous repetition goads people on to row and row aimlessly. (Sees the hand-mirror, takes it and watches his face in it) might look at the mirror throughout his life; but he really sees his face only once. And what he sees is only the ghost of his former self. There is no alchemy that can improve his ghostly image.

(Kaikeyi enters impeccably dressed. Dasaratha stares at her and then gives her the hand-mirror. She takes

it and looks at it.)

DASARATHA: Do you see your face in it?

KAIKEYI: (lasciviously) Let me see it for a little while more.

What you see is DASARATHA: not your face.

KAIKEYI: You always make fun of me like this.

DASARATHA: (rising up suddenly) We are going to Rama's place.

KAIKEYI: Rama and Sumantra will be here at once. I've sent for them.

But we haven't DASARATHA: asked for it, have we?

(Rama enters attended by Sumantra. Dasaratha looks at Rama for a moment and tries unsuccessfully to control his emotions.) Son....! Were you able to sleep

hummed with activity. Trumpets Son...! Work CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

on the Kusa grass?

RAMA: I couldn't sleep, father.
(Dasaratha paces the scene restlessly)

SUMANTRA: Your Royal Highness! It's time for the procession

to start.

DASARATHA: Sumantra! You must also have spent a restless night, it seems.

SUMANTRA: Lord! After supervising the arrangements I walked about it disguise to see the rejoicings of the people. I couldn't help dismount my horse and dance with them in one place...

Dasaratha: Yes, I know. The people are immensely happy.

KAIKEYI: (impatiently) Son! Aryaputra is hesitating to disclose the unpleasant thing to you. Truth is neither pleasant nor unpleasant. If Aryaputra is hesitant...

· Dasaratha: Wait a moment, will you? We haven't renounced our throne. Kaikeyi is only of our wives. (After a while) Son, we asked you to have heavy guards when you went to sleep. But we had none to guard us. We have been trying to be wary of the hellhole all these years. But we have already fallen into it. When the four of you frisked and frolicked on the courtyard we thought we had won. That was not true. Fate has been relentless. Son! We had promised to give the country away as Kaikeyi's bride-money. She is asking for it now for the sake of Bharata. And in order to facilitate his accession to

throne she insists on your going to the forests for 14 years. We have agreed to both. Let Bharata rule the country. And you are going to live in the forests for 14 years.

[Dasaratha disappears. Sumantra and Rama stand dumbfounded.]

RAMA: (after a while, with patience and understanding.) Sir, please send for Bharata immediately.

SUMANTRA: (choked with emo-

RAMA: Mother! What have I done to merit this fate? If I have done anything wrong would you please tell me so that I can make amends for it before I go to the forests?

KAIKEYI: Son, you won't do anything to displease mc. But truth is inviolable. When you sleep in the forests, my prayers will also guard you there....

(Rama bows and exits.)

SUMANTRA: You may put me to death or send me also to the forests. But I think you are a murderess of your husband and a traitor to the family.

KAIKEYI: Sumantra, you seem

to forget your position.

SUMANTRA: Your Highness, what can be worse than this? The darling of Ayodha is thrown off to the forests on the day of his coronation. My Lord and Master who is as immovable as the hills and as placid as the oceans has become sorrowful. Ayodhya has fallen under the spell of a curse. Beware, Your Highness, this surely will

devour you in the end. For whose sake did you do this foul act? If it is for your son, you will be shocked to hear him scold you. You will be burnt to ashes in the hell-fires of infamy. I, who have served this royal household for a life time, do beg of you. It's not too late. Please show the kindness not to alter the decision on coronation.

KAIKEYI: I don't wish for the glory of self-sacrifice. A Kshatriya's glory rests upon strength. Lust for power is his scripture. Strength and steadfastness are his sword and shield. One doesn't have to live in palaces to attain the glory of self-negation and sacrifice.

SUMANTRA: We have seen the glory born of might disappearing all too sudden.

KAIKEYI: You may hold the sacred bead of undimmed glory in your hand. But you should leave the sceptre in the hands of Kekaya.

SUMANTRA: A poison tree has never been known to produce wholesome fruits. You don't remember your mother, do you? Have you ever wondered why it was that you couldn't even remember her? It all happened in the land of horses. But I have heard about that story. father was given a boon to understand the language of beasts. Once, while in his bed-chamber he laughed listening to a witty remark made by an ant. Your mother wanted to know why the King laughed. He said that he would

die if he disclosed that secret. But your mother insisted on hearing the reason for his laughter whether he lived or died. The King wasn't yet ready to die. He preferred parting with his wife to parting with his life.

KAIKEYI: That may be true. But the daughter knows how to escape the fate of her mother.

SUMANTRA: The King of Kosala might die. But who can stem the tide of Ayodhya's wrath? When Lakshmana takes up arms in anger who can restrain him?

KAIKEYI: Remember, King Dasaratha may be old, but he is not weak. There is a limit to impudence and discourtesy.

[Exits angrily]

SUMANTRA: Fate is irrevocable. It's nature's law. I am afraid it's time for the King to suffer the effects of the Soodra Rishi's curse. His face proclaimed that. The curse has got his fate in its net. No material glory will ever save anyone. What can we do, poor things? What help can we render?

[Lakshmana enters in all fury].

LAKSHMANA: I say, who is that Yaajnavalkya who decreed that the older one should go to the forests and the younger one should rule the country?

SUMANTRA: It's not the writer of any *smritis* but your own beloved father that passed the decree.

LAKSHMANA: I don't care for the blabbering of an old man who is blinded by lust and has been enslaved by women.

SUMANTRA: It's all predestined by the gods, Prince. Till yesterday Rama was Kaikeyi's darling son. How did he become an alien today? Who knows it is not the Omniscient Almighty that inspired Kaikeyi to act the way she did to obstruct the coronation?

LAKSHMANA: Whoever be that god he is going to lose fighting with me today. Sir, God and Fate are just meaningless words meant for one's own consolation. passions will rave and roar like the dark clouds of monsoon. should keep the calm of their minds in self-preservation. I don't mean to show any pity in this matter. Let whoever that obstructed the coronation go to the forests. Or else let them go and hang themselves. I don't care. Big Brother is going to be made King, just not a Crown Prince. Let me see who dares to challenge me in my mission. Where is that puppet of Kekaya?

(steps forward with sword drawn). SUMANTRA: (calmed down) Stop Prince! Your moral indignation befits a Kshatriya. If I were in your position I would have done the same thing. But don't think that the Lord of Ayodhya is defenceless. You will enter the antahpura only after my fall. You will have to chop off several thousands of heads before you could get to the presence of His Highness.

(Sumantra stands impassively with his sword drawn).

LAKSHMANA: Sir, you are most venerable to Big Brother and all of us. Please don't risk your life.

SUMANTRA: Prince, I am performing my duty. You are at perfect liberty to go forward or turn away. But if you move a step forward my sword will obstruct you.

(Lakshmana stands hesitating for a while. Sumantra remains impassive Dasaratha enters. Sees but resolute. Lakshmana and Sumantra with swords drawn and goes near them nonchalantly).

patient (in DASARATHA: voice) It's better for swords not to taste the blood of kith and kin. Tasting it once whets its appetite and makes it a habit. Let beloved child's sword protect the (Looks at holiest of holy bonds. Lakshmana with grave concern. Lakshmona, all exhausted, lowers his sword. Sumantra also puts his sword in its sheath.) The shining metal and flowing blood are a good combination. The colour of blood is pleasing. During our younger days the sight of blood war was not a excite us. Since regular happening we used to go hunting. And at last .... well, why should old memories be revived after all! We have come to the realization that blood is the saffron mark that Death wears on its forehead. Child, God blessed You alone are us with four sons. before us now. But can the angry, agitated, frightening face of a son give consolation to a father?

(Dasaratha slowly walks away). LAKSHMANA: If Big Brother is going to the forests, this drawn sword is not going back to him day sheath. It will protect 000 and night.

(To be continued)

# INEXPERIENCED—III

SMT. LILAVATI MUNSHI

STORY SO FAR: Sushen and Shridevi—two young, ardent lovers, full of romantic ardour and youthful dreams—get married and launch their living in a two-room chawl in crowded Bombay. He is still at college, while she, still in her teens, loves him passionately oblivious of the realities of life and the responsibilities of house-keeping. Sushen loves her too equally but wishes she were more mature. While he is ambitious, hard-working and alive to the impending long battle of life, she is still the same old child, clinging to him when present and thinking of him when he is absent. He fails at college and receives the news of his father's financial collapse. These make him more conscious of his future responsibilities—but that girl lost in love? He reminds her, often in tears like a child, of her wanting in maturity and understanding. She gets upset if he is even slightly angry. Meanwhile comes the news of his father's demise. NOW READ ON...

SIX months elapsed after this event. Sushen left his College and secured a job on Rs. 50 a month.\* Every day he went to his office early in the morning, and returned home late in the evening. Now he had no time for playing with Shridevi. He became glum instead of being his usual cheerful self and with these difficulties, his desire to see Shridevi becoming more competent persisted with great intensity. He felt that if Shridevi had the capacity to understand him, he would have felt his misery much less.

Still they were staying in the same room. His house was managed as badly as before. Seeing Sushen in sorrow, Shridevi even lost the capacity to do as much as

she was doing before. She was getting thinner every day. One thought was uppermost in her mind. What should she do which could make Sushen regain his cheerful mood? Thinking about this she often cried alone, but she did not know what to do to achieve this end.

Sushen was also affected by her sorrow. He thought that probably being lonely she must be feeling unhappy. One day he asked her to go to her aunt's place. It was a holiday and he did not know what to do after Shridevi left. He opened a book but could not apply his mind to reading. He looked at the papers on the table flying about here and there.

Padma came unobtrusively and stopped at the door-step when she saw him in this state. His face was cheerless. His unkempt hair had

<sup>\*</sup> Rs. 50/- in those days may be equal to Rs. 250/- now or even

fallen on his forehead; his sitting posture revealed either deep thought or carelessness. Padma called out, "Sushenbhai, why are you like this in the morning? Where is sister Shri?"

"She has gone to her aunt's place," saying this a startled Sushen looked up.

"Alone?"

"She was unwilling, but I persuaded her to go. She might feel a little better if she goes out!" Sushen could not help sighing. But he kept quiet.

"I should be going," saying this Padma went near the door, but stopped there for a minute thinking of something and returned. "Brother, I should like to ask you

a question if you won't become angry. Why are you so sad nowa-days?"

looked at her for a Sushen minute.

"Sad? I?"

"Yes, brother, For so many months, you are not as cheerful as before. Your laughter has dried up. Formerly, how much both of you used to enjoy? Poor Shri sister also remains like this the whole day."

Sushen melted at this sympathetic words, and looked at her with surprise. He said: "Sister, There are some things that can't be remedied."

Padma said with sympathy, "Brother, by sharing one's thoughts



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with someone, one feels better. You are staying in our neighbourhood for the last two years and I feel as if both of you are my own brother and sister.

"Father and mother also were very much worried about you,"

she added.

"What would you gain by knowing other people's difficulties? Sister, it is not right. Please do not think that I am unhappy."

"Why do you think so brother? Do you know how miserable poor Shridevi is when she sees you like this? Many times she cried before me. You do not tell her anything about what is passing in your mind. Do you know how much she feels?"

Sushen smiled mirthlessly, "Shri! What could I tell her? She is just like a child."

"Child? She is older than me." "A person does not become grown up only by growing in age. Shri may be older than you, but she is not even as understanding or clever as you are. Don't you see that?

Poor thing, she is inexperienced. She does not know how to run a home or manage life. Do you know how much I love her? But when I come home tired, somehow I cannot help feeling that she should have developed into a good housewife. You may say that I am also not very much grown up. Yes, one year ago I was not but the difficulties and the necessities have made

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up." Though not knowing that he was complaining, Sushen could not help speaking out.

"Brother, this is just the beginning of your life. You should not

feel so sad or nervous."

"Yes, sister, our life has just started but all things came up so suddenly. Father died, money gone, I failed in my examination last year, sister is to be married, everybody is to be maintained and do you how much struggle I had to undergo to get this job of even Rs. 50/- a month? My fault was that I did not become a graduate." His voice became sad. His suppressed feeling of many days began to come out seeing an outlet. "Brother, you are right but

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it? Poor Shri sister is very unhappy." There was sympathy and

pity in Padma's voice.

"What can I do, sister? You know how much I have to work from morning till evening and when I come home, there is hardly any strength left in me to humour Shri. I know that she waits every minute for my return as soon as she sees me she comes to me like a child, but she forgets that after the whole day's drudgery I may need a cup of tea or something to eat. It is because of you that she has learned even this much. I am waiting for a day, sister, when she would understand my moods and ambitions. You do not know what value a man puts on such small things and he feels the want of it utmost." Sushen gave vent to his suppressed feelings.

Padma did not understand all he said. It was beyond her but with the natural instinct of a woman she understood that Sushen needed solace and understanding though she did nat know how to give it. She only said with sympathy: "What is the use of nursing such thoughts, brother? You will see in a short time how clever sister Shri will be."

Sushen was sorry. He could see that Padma did not understand him, but only pitied him. He said, "I do not need any consolation. Shri is very precious to me whatever she is. Shri is my Shri and I am her Sushi. We are always go-

ing to be like that..." But before Sushen could finish his sentence, somebody entered the room.

"Are you Sushenkumar? Your wife has met with an accident. She came in between a tram car and a carriage. A child who was coming with her gave your name and address so I could come here to inform you," breathlessly the stranger gave the news. Some good man who had seen the accident in which Shridevi was involved had come to inform her people.

A dazed Sushen looked at the informer. For some time he could not even understand what the man was saying. But it suddenly dawned on him that Shridevi had met with an accident and he began to run. That informant also ran after him. A puzzled Padma stood still where she was for some time, looking at the door. Then she also went out to inform her parents.

#### VII

The accident to Shridevi was not of a serious nature but it affected her weak heart. She was already weak because of the mental strain and this provided a cause for breakdown. The result was that her illness lasted longer than it should have been. The doctor who was treating her thought that she might be suffering from T.B.

This resulted in Sushen remaining absent from his job very often. All his discontent vanished in thin air because of her ill-

ness. He again became the same young lover as he was at the time of their walk at Dumas seashore. In those days he had not to think of money, but now he had to wait for everything unless he earned.

In the corner of that small room Shridevi's sick bed was spread. Sushen with a small spoon was feeding her with milk one evening. It was getting dark and their

faces were indistinct.

While he was slowly wiping her face Shridevi put her thin hand on him and asked: "Su, dear, you look very tired. Where did you go today?"

"That Sheth of mine had sent me a letter. I had to go to see

him."

"What did he say?" looking at him steadily Shridevi asked.

He said, his work was suffering because nowadays I remained absent very often. He was giving me this month's salary and that he may not need my service any more.

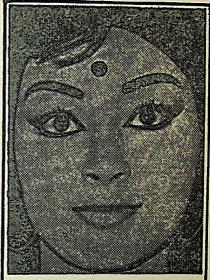
"Oh! oh! What will happen

"I shall find a new job. Why do you worry? You get well soon." He said this showing courage outwardly though his face showed anxiety. Shridevi could not see it because of the darkness.

She asked innocently: "Will you get another job very soon?"

"Oh yes. As soon as I go out and search for it."

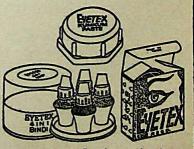
In the meantime, Padma came from behind and saved him from the necessity of pretending.



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"How is Shri sister today and why it is so dark in the room? Shall I light a lamp?"

"No. Please don't worry. This darkness is fine," Sushen said.

Padma sat near the bed of Shridevi and lightly shampooed her feet. Tired Shridevi went to sleep.

After that day's talk with Padma, Sushen was talking to her frequently and they became somewhat more intimate with each other because of Shridevi's illness. Shridevi's illness made Sushen tell her all his difficulties which Padma's sympathy made somewhat lighter.

When Shridevi went to sleep, Padma asked Sushen in a subdued voice. "What has happened, brother?"

"Bad news. But nothing can be done," he said. His voice was full of despair. "First I went to the Doctor and asked him why Shridevi should be ill so long. It was nearly two months though the accident was not very serious."

"What did he say?"

He said: "Your being impatient won't do. Your wife's heart was weak even before this accident. Now the accident has affected that part the most. It looks as if she is suffering from T.B."

"Oh!"

And he added: "Doctors are not Gods. You go on nursing her. She will be all right in course of time." Sushen's voice choked. None of them exchanged a word for some time.

Then Padma asked: "What did

you do after that?"

"Then I went to my master. Last month I had lost my job and I saw that my place was already filled up."

"What will happen now?"

"Let us see," he spoke with gloom.

"On my way back I went to a Marwari pawn shop and borrowed some money on that hair trinket I had presented to Shri on her last birthday." His voice choked.

He wiped his tears from his eyes so that Padma could not see them. He added: "I also have to send money home to mother too."

Padma's eyes also became full

of tears which she wiped out with

the palav of her Sari.

Shridevi woke up with a start. "Where is Sushi?" Sushen took her in his hands. "I am here. Do you want anything?"

"Give me a little water please. I had a bad dream. How dark it is!" Padma stood up to light the lamp. Sushen gave her some water "What was and asked: your dream?"

"As if somebody was taking me away when you were away. I pleaded with him to let me go. I even used force but he would not leave me alone. In the meantime you came and I caught your hand and woke up." Shridevi got hold of Sushen's leg and spoke with fear. "Oh, Sushi, do not allow me to be taken away."

"Who can dare to take you away while I am alive? I am here to take care of you." Sushen pressed his hand on her thumping heart.

"Why not eat something brother?" Padma intervened.

"I am not hungry now. If there is something, please keep it on the table. I shall eat when I feel like

"How long can you go on like this? Who will look after Shri sister if you yourself fall ill?"

"Don't press me just now. shall eat later. It is getting late. You should go home."

Padma kept some food on the table and again entreating him to eat, went away. (To be continued)

#### ARE YOU A MAN?

#### Subrahmanya Bharati

Have we not come across men tending to be beasts?

Is he not a jackal who ekes his livelihood by fraudulent sleight-of-hand means?

That man is a lemur who feels forlorn and keeps his head buried ostrich-like.

That man is a serpent who harms others incognito.

That man is a pig who wallows in cheap pleasure discarding virtue and fame.

That man is a dog who without self-respect hangs by the coat of others and lives on the cast-off crumbs of bread.

That man is a hound who gets hot for all and sundry things.

That man is a parrot who chants repeatedly the scriptures without learning new and great things by means of his courage of intellect.

That man is a donkey who bears sluggishly the insulting treatment meted to him without opposing the oppressor.

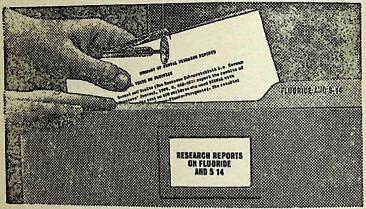
That man is a turkey who is a window-dressing dandy.

That man is a vulture who fattens on others' wealth without exerting himself.

That man is a light-shunning owl who gets disgust instead of curiosity when a new truth is trotted out.

(Translated from Tamil by V. G. Srinivasan, Madurai-1).

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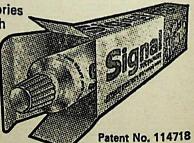
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# They are our heroes-4

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Theirs is a spontaneous readiness to take risk or sacrifice for saving others without expecting any reward; mostly they are little conscious of the possibility of publicity and public recognition of their good deeds. Hence their altruism is all the more glorious. It is but fitting that the Government is honouring them with Jeevan Raksha Padak awards and citations.

#### Dattatraya Rama Magdum

The boat was carrying about 40 persons—all returning to Arjunwada after attending the annual fair (Anna Bawa) across the Krishna river on the side of Miraj village. Our hero, Shri Dattatraya Rama Magdum was one of them.

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O

All of a sudden, they heard the frantic shouts of people and saw a boy being carried away by the swift current of the river. The boy was struggling for life.

While everyone in the boat was stunned speech-less, Magdum lost no moment in thinking. At once he jumped into the water, swam towards the boy and seizing his hand brought him ashore. This was on August 31, 1970.

But he did it again on October 28, 1971 in spite of his illness. This time one Shabir Hussain Mujawar, aged 17, while taking bath in the Krishna river, was found to be struggling in the swift-flowing waters. Magdum who was in a boat nearby, heard the people crying for help. And in an instant, he plunged into water and rescued Hussain.

While he himself was not well at that time, he did not hesitate to go to the rescue of another. Such was the commendable promptitude he showed in risking even his own health to save a human life.

People of such type are rare and they deserve praise and recognition at the hands of all.

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# Dealing with an outbreak of Fire

RAJ BAHADUR

The Author,
now Assistant Director,
National Civil Defence
College, Nagpur,
tells you
what you should do
in case of
fire—a common enough
occurrence
in our daily lives
worth knowing how
to fight with.

THE first thing to do when a fire breaks out is to collect your wits and to call out the Fire Brigade, if one exists in your town. Then, if the fire is not already beyond control, try to put it out as best as you possibly can. It has been seen on many occasions that a "first aid" fire fighter has been successful in putting out, or at least in controlling, a fire that looked quite big.

But, to be on the safer side, the Fire Brigade should always be called out even if it is only to make sure you really have put out the fire. Display the telephone number or numbers of your Fire Brigade in a conspicuous manner at the place where telephone is installed, so that no time may have to be wasted if a fire surprises you

some day.

#### How to Put out a Fire?

Fire depends mainly on three factors:—

- 1. A substance that will burn.
- 2. Enough heat.
- 3. Enough oxygen.

Remove any of these three factors and you put out the fire. A substance that will burn can sometimes be removed from a fire, but generally fires have to be extinguished by reducing the heat or by cutting off the oxygen, which procedure is also known as smothering.

To reduce heat, water or watercontaining chemicals is used on fires. To cut off oxygen, which helps combustion, something that will keep air away from the fire has to be used.

Remember that on fires in ordinary materials, such as paper, wood and cloth, cooling is most effective. But on burning liquids, such as petrol, oil, paint and varnish, the smothering method should be used.

There is still another type of fire known as "electrical fire." That is a fire in live electrical equipment, such as a motor or switchboard.

Water, being a good conductor of electricity, is dangerous on fires of this type except in the form of a fine spray produced by specially designed nozzles, because it may result in a shock to the fire fighter and may also cause damage to the equipment involved.

Commonsense should, however, always be applied in following these rules to which there can be a few exceptions.

For example, if a person's clothing catches fire, the best thing to do is to roll him in a rug or blanket in order to smother the fire instead of employing the "cooling" method by using water which might aggravate the burns.

Or in the case of valuable papers, blue-prints or documents, where water would cause serious damage, it may be better to smother the fire. But the rules given above will apply in the great majority of cases.

Fire extinguishers are the best weapons for fighting small fires. They are generally sufficiently small and light in weight to be carried readily by hand. They are specially designed to throw a stream of extinguishing agent for a sufficient distance which also permits the operator to stay safely away from the fire. They can be easily handled by one person and, if properly cared for, are always reliable and ready for use in an emergency.

When using a fire extinguisher, always aim directly at the thing that is burning (not at the smoke or flame) except, of course, in the case of an inflammable liquid where it is important not to splash the liquid which may cause spread of the fire.

In case of an electrical fire, do not forget to turn off the electric current in order to safeguard against reignition, but by using (the proper type of extinguisher such as a C.T.C. or C.O.2) you will be free from the danger of electric shock in case you fail to put the main switch off due to any reason.

Many materials give off poisonous gases when they burn, and so try to avoid inhaling of the smoke. When the fire is out, open windows to allow free access to fresh air. If you cannot air the affected place out quickly and easily, get out and stay on until the smoke has cleared away. The sixtieth birthday of Shri Krishnan Nair which fell on April 3 was a joyous occasion for arthovers all over India to celebrate the event and to felicitate this veteran Kathakali artiste.

# Kalamandalam Krishnan Nair

a living legend

SUNIL KOTHARI

IT has indeed been a rare privilege to have known Kalamandalam Krishnan Nair personally and have witnessed some of his inspired performances during the last decade. Whether the venue is Bombay, Delhi, Madras or a small town in Kerala the aroma his art exudes lingers long in one's memory. It has created the same hypnotic impression in cities as far-flung as New York, Montreal, Paris and London.

I was introduced to the breathtaking world of Kathakali through the excellent monograph by the late K. Bharata Iyer viz, Kathakali the sacred dance-drama of Malabar. It opened my eyes to the beauty of this great living art of our country. A theatre of imagination, it brought to me great delight and aesthetic enjoyment. No. longer the figures made up with green, black, red and weird colour schemes remained as strangers. I saw several Kathakali performances, visited the Kerala Kala Mandalam, travelled in Kerala, met leading actors, saw their art, discussed the finer points with the gurus, and later on almost turned into what they endearingly call 'Kathakalibhrantan.' Kathakali brought to me an awareness of our rich cultural heritage.

Rukmini Devi has said somewhere in her letters to her Kalakshetra dancers that in present times the religion will live through the art. And how true her statement is! Our arts are religious in import and have their origin in relizion. The stories enacted are from the Mahabharata, the Ramayana, the Puranas. Watching Kathakali performances one learns a lot more about these epics and mythological stories. And it is important to know them for enjoying the subtleties employed by the great artistes. The various 'sanchari bhavas' the artistes create on the spot are within the framework of these mythological stories. The more one knows them the greater one begets the joy. It also speaks for the imaginative ability of the dancer and his knowledge of portraying various characters.

It was July 4, 1965 at the Bharatiya Vidya Bhavan in Bombay that we had accorded a reception to Kalamandalam. There were a host of dancers of different styles present on this occasion. Kalamandalam Krishnan Nair at our request had agreed to demonstrate some Abhinaya. He chose the episode of Ravana making love to Mandodari.

The ten-faced royal king with all his majesty sprung before our very eyes with all the splendour. Mind well, there was no make-up, no head gear, no Kireetan, and there were not ever those gorgeous costumes. He was clad in a white dhoti and his body was bare. But in a split second his eyes spoke volumes. The depiction of Ravana's sringar left every one spell-

bound. His face began to register various emotions and Rasas in such quicksilver quality of change that the spectators saw before them Ravana with ten-faces and each face was pleading to Mandodari with varying emotions to offer him the nectar of her lips. There was such an impact of his subtle art that one could not help marvel at his god-given faculty of becoming the character he portrayed.

Recently at the Jai-Hind college Hall in Bombay he once again Ravana's role. Ravana enacted waylays the apsara, Rambha. He was the very picture of love and passion tormented Ravana. Inflamed by passion his advances to Rambha were a treat. And when he begets her and seduces her the suggestion he employs is very subtle. Both go for a while in the wings. Ravana returns on stage and stands there a very picture of one who has enjoyed and seduced this great beauty-then with one gesture he suggests the feeling of relaxation. That gesture and the look in his eyes one shall remember for long time.

Kalamandalam is at ease in any role offered to him. Take the one of a brahmin in "Santana Gopalam." His brahmin is a father whose children have died and whose miseries know no bounds. The various upacharas the brahmin does, the Sandhya Vandanam, the pleadings to the Lord and the final feeling of gratitude are cameos of unfading beauty.

Ah! the role of Nala! After being bitten by Kali, Nala becomes Bahuka. Kalamandalam's transformation is always amazing. While playing the game of dice Nala is proud and derides Pushkara. When his fortunes begin to decline and he starts losing, Nala is humiliated. Those expressions of surprise, anger, derision, dejection, humiliation and total acceptance of an adverse fate are portrayed by Kalamandalam with consummate artistry.

Physically Kalamandalam has a pleasing personality. Though of heavy build, his face has a pleasant mould. When he assumes the various celestial, mortal, royal or demoniac roles he lives them artistically. He transcends the physical personality and becomes the role he is portraying. His command over the Abhinaya is legendary. Very few artistes become a legend in their own life-time. Kalamandalam is one of them. A living legend.

His genial disposition, humility, self-effacing personality and sense of humour one can always depend upon. Many a times backstage while I have been taking photographs he has cut jokes which have been translated for my benefit by other artistes. His truc greatness lies in his humility. And all true artistes are humble. It has been my good fortune to meet him in London and other parts of Europe. I often go backstage and ask him things I have not followed.



Mulkani

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And with goodwill and patience he has explained to me the whys and wherefores of certain interpretations.

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An artisan who was making arrows was so completely plunged in his work that he never noticed that the royal procession was passing by him with a great din; so he whose thought is totally immersed in the contemplation of the Divine perceives nothing else, neither within himself nor outside.



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# ... Without Comment

SO far as I am concerned, by temperament, habit and example, I have always believed in the country's unity. I was born in Berhampore which is now in Orissa. My wife belongs to Bellary, now in Karnataka. I had stayed for 40 years in Madras, which is in Tamil Nadu. We all must believe in the unity of India.

-V.V. Giri, President of India

THE people might lose faith in democracy itself if the economic crisis worsened. The State Governments, which are in closer contact with the people than the Centre, are in a helpless condition like any common man. In the circumstances, the national leaders, whatever their party affiliations, should try to find an early solution to the problem.

-M. Karunanidhi, Chief Minister of Tamil Nadu

THE Government stands by its pledge that everyone residing in the State, irrespective of the language he speaks, will be regarded as a Maharashtrian.

-V.P. Naik, Chief Minister of Maharashtra

IT is totally incorrect to say that there has been any change in authority or that I have carved out a fiefdom for myself. I do not believe that the great departments of the government can be personal fiefdoms of individual men. The constitutional responsibility for conducting foreign policy resides in the President. The Secretary of State has to be the agent of the President or he represents nothing.

-Dr. Henry Kissinger, U.S. Secretary of State

I DEMAND that the U.S. foreign policy should no longer be required to carry the burden of a discredited chief executive and that, while Mr. Nixon must go, Mr. Kissinger must stay on. Today, few doubt that Henry Kissinger has increasingly become de facto President of the United States for foreign affairs.

Thomas L. Hughes, former director of intelligence and research in the State Department and now President of the

Carnegie Endowment for International Peace.

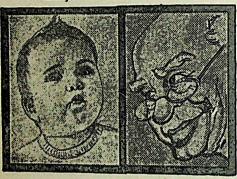
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## Notes and News

## A NOBLE HEART IS NOW NO MORE:

WHOM the Gods love die young, they say. How true it is in the case of Shri Ashok R. Shah, son of Shri R. D. Shah, a donor Member of the Bhavan. Shri Ashok was a member of the Bhavan's Governing Council. He died in the ghastly air crash (the biggest in aviation history) on March 3. 1974 near Paris, France.

His death brought shock and tears



Shri Ashok R. Shah

to many dear and near. For, he was a noble-hearted man, beloved of all who came in contact with him.

Born on July 1, 1936 in Ahmedabad in a family of mill-owners, Shri Ashok had his early education in Bombay and later obtained his B.S. (Text.) degree from North Carolina University, the U.S.A.

His was such a brilliant career that a local organisation there conferred on him its honorary membership. He was the only Indian to receive that honour in that year.

He had a rich experience of service in various international organisations like Bayer, Germany, and Karl Mayer. On his return from abroad he joined New Vinod Silk Mills as its Technical Director and helped in the expansion of its activities. In recognition of his contribution to the textile industry he was elected member of the Committee of Silk and Art Mills Association. He has also served in various sub-committees of the Art Silk Department of the Indian Institute.

His death is particularly mourned in Rotary Club circles where he was a Director and Chairman of the International Service Committee and Rotary Foundation Committee.

To his numerous relatives and friends, the loss is terrible, to use a mild term. For, he had endeared himself to all with his spontaneous friendliness, pleasant and amiable disposition and dignified bearing. He was a very refined and cultured person and a gentleman to the core. He embodied in his life true qualities of

an ideal Rotarian and lent dignity and charm to the gathering with his

gracious presence.

He had a broad, international outlook and a cultivated mind that encompassed the whole world of man as one unit of God's creation. Indeed, it is said that when such people die, they only do so to live for ever in the cherished memories of mankind.

Our heartfelt condolences to Shri R. D. Shah, Smt. Shah and other members of the Shah family. May his

soul rest in peace.

#### **BOMBAY AGRI-HORTICULTURAL** SOCIETY FLOWER SHOW REPORT 1974

THE Annual Vegetable, Fruit and Flower show was held on March 1, 2, and 3, 1974 at the Institute of Catering Technology & Applied Nutrition, Veer Sawarkar Marg, Shivaji Park, Bombay.

Shri K. T. Desai, former Chief Justice of Gujarat and now the Chairman of Bennet Coleman & Co., was

the Chief Guest.

Many industries, Government Departments and experts as well as individuals took part in the show. In spite of the difficulties the Israel Government sent flowers from Israel which proved to be a great attraction.

The show was considered as one of the best shows of this year.

The prize distribution will be held shortly.

#### BHAVAN'S U. K. CENTRE, LONDON

DR. V.K.R.V. RAO, former Education Minister of India, was in London last month and visited the Bhavan's U.K. Centre, in London.

He congratulated the Bhavan on its activities held to propagate Indian culture in the United Kingdom.

The Bhavan arranged a talk by Dr. Rao, the subject being "Educational System in India." The talk was

held at Indian Y.M.C.A. Hall, Shri S. Dalal, Chairman of the Centre, presided over the meeting and Mr. Param Bhelwa, Warden of the Y.M.C.A., proposed a vote of thanks.

meeting was organized in This conjunction with the Indian Y.M.C.A.

#### Shivarathri in London

Shivarathri was celebrated on February 20. Compositions on Lord Shiva were sung and the devotees also sang bhajans by Shri Satya Sai Baba.

#### LECTURE COURSE ON BHAGAVAD GITA INALIGURATED

A LECTURE COURSE on Bhagavad Gita was inaugurated at the Bhavan's premises in London on February 23. Shri B. B. Konnur, Manager, Publicity Dept. of the Scindia Steamships, emphasized the importance of Bhagagavad Gita in our daily life and also praised the Bhavan for its various activities.

Shri Hari Prashad, President of League in American Aryan Guyana, presided over the meeting.

Swami Bhavyananda of Ramakrishna Vedanta Centre in the U.K. graced the occasion and blessed the function.

Shri Mathoor Krishnamurti, Registrar of the Bhavan, explained the de-

tails of the course.

This course is scheduled for tell lectures, one on every Saturday and at the end of each lecture there will questions and answers on Gita. The course is free of charge

#### CHILDREN'S DAY CELEBRATION

CHACHA NEHRU was the dearest not uncle children of to India but to the children of many countries of the world. In order to inculcate the feeling of patriotism and dedication and identification India, Bharatiya Vidya Bhavan's U.K. Centre celebrated Pandit

birthday by organising a children's

programme.

The programme included dance, and music by children. Scenes from Ramayana were enacted and both Indian and English children participated in it. The script of the scenes was written by Mrs. Bhama Jayaraman and directed by Mrs. Rajam Aiyar: both Mrs. Rajam Aiyar and Mrs. Bhama Jayaraman are teaching Sanskrit at the Centre.

Shri M.A.S. Dalal, Managing Director, AIR. India, Shri P. R. Chanrai, Mr. Kejriwal, and Mrs. Janak Khilnani donated presents to

children.

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Shri Mathoor The Registrar Krishnamurti, speaking on the occasion, urged the need for a children's fund so that children's programmes could be held from time to time. The response was spontaneous. Mrs. Usha Bagri who distributed prizes to children, announced a donation of £25/for the children's fund. Shri C. M. Master donated £20/-. Shri Suresh Choksi announced a donation of £25/-.

The Registrar thanked all those who worked for the success of the programme. The programme cluded with National Anthem.

### YOGA INSTITUTE AFTER MRS. B. K. S. IYENGAR

It has been proposed, by the friends and well-wishers of Shri B.K.S. lyengar, noted yoga expert, to found a yoga institute in memory of his wife who died last year. In this connection, the following appeal has been issued by the organisers:

## APPEAL

Dear Friend,

As you are all well aware, our dear Guruji, Shri B.K.S. Iyengar, been spreading the knowledge of yoga across the continents of the world for over two decades and has acquired a long and rich experience. His daughand son Prashant have

also devoted their life to the teaching and propagation of Yoga.

A plot of land recently purchased at Poona now belongs to Shri Iyengar, Prashant and Geeta in equal shares and one of the last ceremonies performed by the late Shrimati Ramamani Iyengar a few days prior to her leaving the mortal coil was Bhoomi-Pooja, the consecration of this ground. The unique position Shri Iyengar holds as a Hatha Yogi principally due to the selfless sacrifices of his late wife whom we all loved so much.

a personal testimonial and token of our esteem and regard for late Shrimati Iyengar, the Ramamani and their children Geeta and Prashant, and to perpetuate the memory of Shrimati Ramamani, we and other friends and well-wishers have conceived the idea of presenting to the Iyengar family a Yoga Institute in which the knowledge of yoga can be conveniently acquired by its seekers from all quarters of the globe.

It is proposed to name it as 'Ramamani Iyengar Memorial Yoga and for this purpose Institute' "Ramamanı committee called, the Institute Iyengar Memorial Yoga Committee" has been formed.

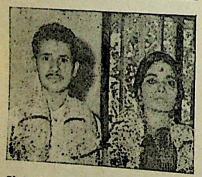
We are sure that you share this idea and will contribute your mite to help translate it into reality and help start the institute dedicated to the study of yoga, which is one of the finest products of human civilization. May we have your assurance financial participation in this cause by making a generous gift for the construction of the Ramamani Iyengar Memorial Yoga Institute? We have to request you to make out your cheque in the name of the The Ramamani Iyengar Memorial Yoga Institute Committee.

The address for Correspondence Ramamani Iyengar Memorial Yoga Inst. Com. 318/19 Chaturshringi Road, Poona 411-01.

#### BANGALORE KENDRA:

MAHA SHIVARATRI was celebrated at the Bangalore Kendra of the Bharatiya Vidya Bhavan on February 20, 1974 with a Bhakti Sangeet Programme, Shri R. A. Kashyap, Registrar, after explaining the significance of Maha Shivaratri, pointed out that there were various approaches to the realisation Shiva and of them the easiest was through devotion. Hence, it was that students of the various classes of the Bhavan had voluntarily come forward to get up a programme of Bhakti Sangeet. The programme in-cluded a sitar recital by 12 students of the Sitar Class as also rendering of the Rag Shyamkalyan by Shri Gopinath.

There were recitals of Karnatak music, Hindustani Vocal vocal Music and recitals on the Veena by the respective students of the classes. A large gathering was present to participate and a few members of the audience also participated by providing Bhakti Sangeet programmes.



Shri G. Bhanuvikraman Pillai of the Bharatiya Vidya Bhavan married Sow. Santa at Ochira Temple, Kerala, on January 30, 1974.

## LECTURES ON HINDU LAW:

MR. B. V. DESHPANDE, cate, Supreme Court of India, delivered two lectures on Hindu Law-Shastraik and modern-on February 21 and 22 to the students of the Orientation Course in Indian Culture. He dealt with all the aspects of Hindu Law such as marriage, inheritance, succession, adoption etc. the first lecture, he acquainted the participants with the Shastraik position regarding these subjects. He referred to Mitakshara, Dayabhaga etc., and prepared the students for the receipt of the changes incorporated in the modern acts.

On the 22nd, he continued the lecture dealing with Hindu Law as it has been codified today. He emphasised that how every point was a compromise between Indian modern thinking on the subject and considerable scope had been given to and custom. The lectures brought home to the participants the position of Hindu Law in the study of Indian Culture.

### MANGALORE KENDRA:

MOTHER'S Birthday of Sri Aurobindo Ashram was Celebrated on February 21, 1974 under the joint auspices of the Bharatiya Vidya Bhavan, Mangalore Kendra and the Mangalore Branch of Sri Aurobindo Society, presided over by Shri M. R. Kamath, Chairman, Corporation Bank.

Shri K. Chennabasappa, and Sessions Judge, Mangalore and Vice-President of the Aurobindo Society, Karnataka State, specific Dr. M. P. Pai, Chairman, welcomed and also proposed a vote of thanks. The programme was preceded by Bhajans by Shri S. V. Rao and Party.

### HYDERABAD KENDRA:

HOMAGE to the life and work of Dr. K. M. Munshi, and particularly to his role as the 'saviour' and 'em anicipator' of Hyderabad, was paid at a public meeting organised by the Hyderabad Kendra on his third death been molested.

anniversary. Dr. G. S. Melkote, M.P., said that Dr. Munshi prepared the Govemment of India for Police action against a monstrous rule of terror and tyranny, during which more than twentytwo thousand people had been jailed, thousands had fled the Nizam's Dominions and women had

If today, Hyderabad is free and a part of the democratic Republic of India, the credit should go to Dr. K. M. Munshi, added the speaker.

The evening's programme included devotional music and group recitation of Chapter XII of the Bhagavad Gita by Mrs. Laxmi Reddy and party.

Shri S. Ramachar, Hon. Secretary of the Bhavan's Kendra, Hyderabad,

also paid his tribute to Dr. Munshi.

#### COIMBATORE KENDRA

S. Y. KRISHNASWAMY. I.C.S. (Retd.) gave a touching speech on Rajaji at a meeting organised by the Coimbatore Kendra on January 24. A very close associate and admirer of Rajaji, the speaker first dwelt upon the many aspects of Rajaji, quoting many anecdotes in his life and carried the audience to the various facets of Rajaji's life, as an intellectual, as an author, politician and stateman and as one of the closest associates of the Mahatma in the freedom struggle.

Shri K. V. Naravanaswami presided and Shri K. N. Neelakanthan

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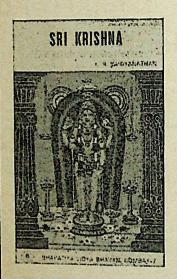


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hat is the linest joke in the world.	There is no such thing as an inevitable war. If war comes it is from fallure of
* * *	human wisdom.

The golden rule is that there are no golden rules.

Have something to say, and say it well; that is the problem of style.

There is more in your head than the comb will take out.

Life levels all men. Death reveals the eminent.

Everything happens to every body sooner or later if there is time enough.

Liberty means responsibility, that is why most men dread it.

Take care to get what you like or you will be forced to like what you get.

When a man wants to murder a tiger he calls it sport; when the tiger wants to murder him he calls it ferocity.

There are two tragedies in life. One is not to get your heart's desire; the other is to get it.

I dislike feeling at home when I am abroad.

There is no love sincerer than the love of food.

There may be some doubt as to who are the best people to have charge of children, but there can be no doubt that parents are the worst.

Science is always wrong: it never solves a problem without creating ten more.

You must not suppose, because I am a man of letters, that I never tried to earn an honest living.

What really flatters a man is that you really think him worth flattering.

-Compiled by : M. Y. Savant.

The sages have come to the positive conclusion that singing the praises of the Lord of sacred fame is the undying fruit of all austerities, study of the Vedas, performance of sacrifices and charities, muttering of sacred formulas and pursuit of knowledge.

—Devarsi Narad to Vedavyasa



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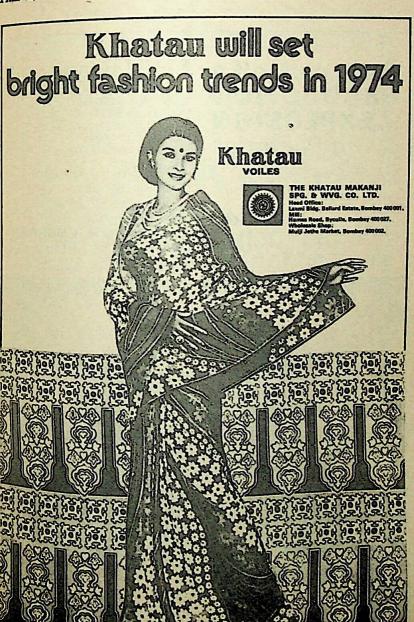
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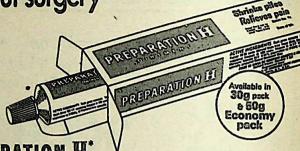
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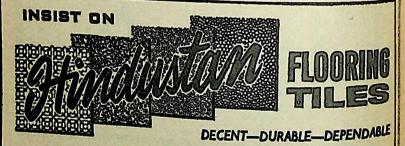


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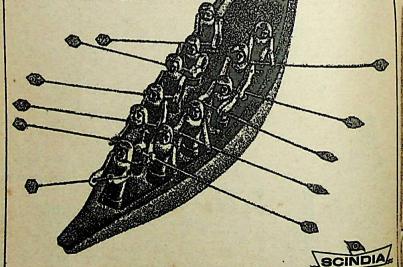
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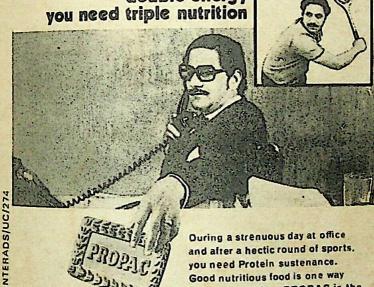
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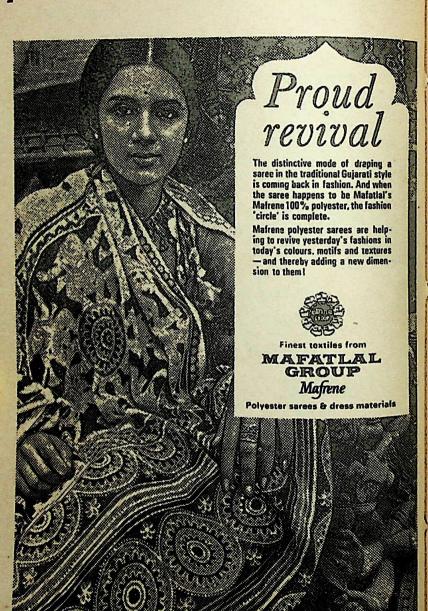
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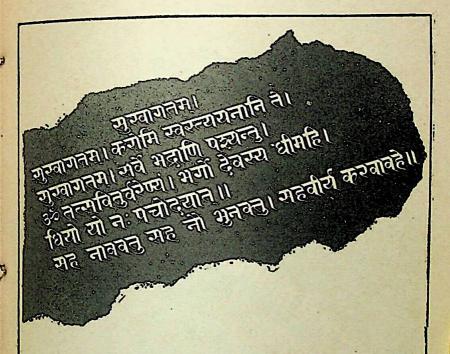
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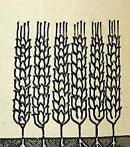


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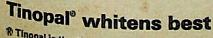
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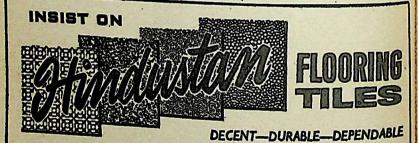


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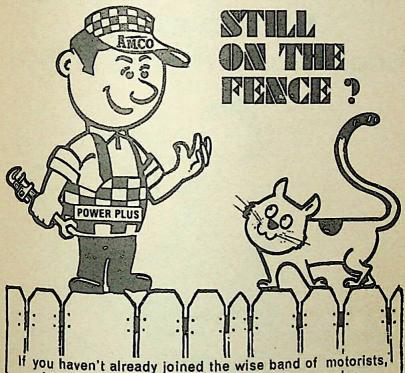
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आ नो भद्राः ऋतवो यन्तु विश्वतः। Let noble thoughts come to us from every side Rigyeda 1-89-i





## UNTO SRI RAGHAVA

वहू हिंडतां सौख्यं होणार नाही सिणावें परी नातुडे होत कांहीं। विचारें बरें अंतरा बोधवीजें मना सज्जना राघवी वस्ति कीजें

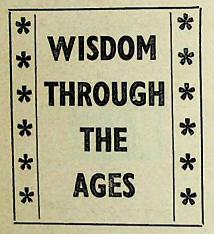
By merely wandering from place to place you get little good. It wearies you and does not elevate. You must settle down and discriminate within you the true values and the beginnings of true knowledge. Towards this end, my good mind! you should take shelter in Sri Raghava.

\_Manache Sloka

(Marathi) of Samartha Ramadasa.



V



### GEMS FROM RAMAYANA

Whoever daily reads or hears with devotion the sacred Rama-yana, the life story of Sri Rama, which is the very embodiment of the holy hymn of Gayatri, is absolved from all his sins and lives the full span of life.

The sound advice given by experienced ministers well versed in the laws of truth and virtue is the very foundation on which the prosperity of king rests.

A sinner cannot escape the consequences of his sins at the appointed time, even as the seasonal flowers blossom only at the appropriate seasons. Honey-coated words there are ever so many people to utter. But bitter truth though benevolent, is rarely spoken, much less listened to by any.

A councillor should impart wholesome advice to his king dexterously, softly, pleasingly and at the proper time and place.

A sinner does not reap the consequences of his sins forthwith. They fructify at the appointed time, even as a harvest is reaped long after the seeds are sown.

A man who loses his temper loses his power of judgment as well. He is insensible to right and wrong. He does not know at that time what he is doing or speaking.

That servant entrusted by his master with some difficult task is considered to be the best among men when he executes not only the same but does something more unasked which would be beneficial to his master.

A guilty man cannot freely roam about without fear of detection.

Dishonest councillors offering evil advice to their masters under the garb of well-intentioned friends can easily be detected by an intelligent conversation with them.

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Sri Ramachandra's relations with Sita were wonderful, human and so sublime; an ethereal bond which transmuted sexrelation into a thing of beauty, a beacon light to all who look to the sanctity of home as the pivot of a

perfect life.

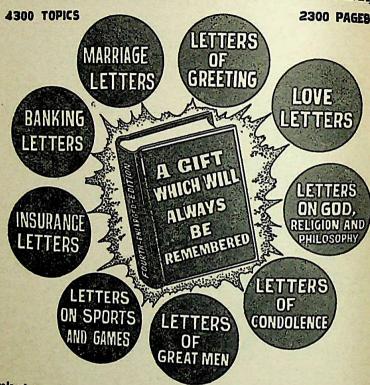
The popular notion that he discarded her because a washerman criticised his conduct has no foundation in fact. First, the whole incident does not find a place in the original Ramayana. Secondly, when it does find a place in the later additions to the work, it is different; Sri Ramachandra put away Sita after a conflict of emotions in pursuit of an overriding duty as king to respect the wishes of his people. By this act he add-ed the last great touch to his art of living.

A king who serves his people has no personal life of his own. The demands of public confidence

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# President's Letter

Dear brothers and sisters,

"Unprecedented. Yes. Unprecedented is the history of the Bharatiya Vidya Bhavan, the premier national cultural institution of India and its Kerala Kendra."

This is how Kerala's leading newspapers and leaders in different walks of life chose to describe the swift blossoming of Bhavan's Kerala Kendra in that palm-frin-

ed land of Bhagavan Parasurama. Proud as I feel, as Bhavan's President, of this achievement, my congratulations go out in full measure to all who have thus earned for the Bhavan this well-merited

This achievement is also an eloquent proof of the "auspicious" touch of two of India's great men, Rashtrapati Shri V.V. Giri and

1.

Uparashtrapati Shri G.S. Pathak. It was the Uparashtrapati who in September 1970 gave a flying start to Bhavan's Kerala Kendra.

So much was the enthusiasm of

growth of this nascent Kendra that very soon an ambitious Rs. 8lakh building project was drawn up.

In February 1972, Rashtrapati Giri visited Kerala to lay the first stone of the building which swelled the buoyant enthusiasm of the Kerala people to expeditiously complete the project. Keenly interested in the Bhavan, Rashtrapatiji was good enough during his trip to Kerala on April 9, 1973, to take time off his busy schedule and go round the building which was under construction and express satisfaction that the building was coming up to schedule.

remember Some of you may that in 1962 Dr. S. Radhakrishnan, the then President of India, laid the foundation of our Vallabhram Mehta Residential Public School our Vicein Baroda, for which President Sri Girdharlal Mehta donated Rs. 20 lakhs. Speaking the elite of Kenalauin fosternay of donated Rs. 20 lake saiding in this

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country hundreds of foundation stones are laid for all sorts of projects at the hands of leading men and women in public life, with great fanfare. But the infant mortality here is appalling. Many of the projects do not go beyond the foundation-stones. In some cases, even the foundation stones are taken away! But in the case of the Bhavan, it has never happened and will never happen." It was Dr. Radhakrishnan who gurated the first building complex of the Bhavan, in Andheri,

On February 6, 1974, a beaming Uparashtrapati once again visited the Kerala Kendra, this time to formally declare open the magnificent building of the Kerala Kendra, lovingly named after Kulapati Munshiji by the Kendra Executive. Incidentally, this is the first Munshi Memorial Building in the whole of India.

The Rs.8-lakh building complex with its 800-seat auditorium on the first floor is unique in many ways: it is the very first such auditorium in Cochin to face east—and East has its own auspicious significance for us Indians.

Let us hold fast to our moorings in the East for our spiritual and cultural sustenance and look to the West for industrial and technological advancement. What Bhavan aims at is a harmonious blending of the best of the East and West, past and present.

The stage of the auditorium, well-equipped as it is with all that is latest in lighting and sound techniques, is said to be the most spacious of its kind in Cochin.

The building has a ground-floor area of 8,000 square feet, every inch of which is being utilised for the many-sided educational and cultural activities of the Bhavan—Sanskrit and music classes, a nursery school, a library and of course Bhavan's College of Mass Communication.

Let me mention here that the House of Somanis has been a source of strength to the Bhavan. In 1965, they gave Rs. 4 lakhs for



our Arts & Science College in Chowapatty. They have now given us Rs. 50,000 for the Kerala Kendra's building project and the authorities of the Bhavan decided to name the Bhavan's Mass Communication College in Kerala as the "G.D. Somani Memorial College of Mass Communication." Recently they helped us with a good quantity of paper for the Bhavan's publications. They have also promised free supply of paper for the Mahalakshmi Temple Trust Culture Course Text Books project of the Bhavan.

#### IT

Let me also refer in this letter to the two significant books which were released by the Uparashtrapati at the Kerala Kendra Building inaugural function on February 6.

The first is the Malayalam edition of the three-volume Indian Inheritance—a joint venture of the Bhavan and the Directorate of Regional Language, Kerala. The original English book was published by the Bhavan in 1955, at the instance of Shri Jawaharlal Nehru. Vol. I covers Literature, Philosophy and Religion; Vol. II covers Art, History and Culture and Vol. III covers Science and Society. Besides Kulapati Munshiji, Sardar K. M. Panikkar, Supreme Court Judge N. Chandrasekhara Aiyer, Education Minister Humayun Kabir-all of revered memory and others were actively associated with the preparation of

those volumes. The selection includes writings of some of the best minds of India and the world, to wit, Swami Vivekananda, Sister Nivedita, Gurudev Rabindranath Tagore, Shri Aurobindo, Dr. S. Radhakrishnan, Shri C. Rajagopalachari, Dr. C.P. Ramaswami Aiyar, Dr. Radhakumud Mookherjee, Dr. Louis Renou and other eminent thinkers and writers.

I am sure that this publication in Malayalam—the language of Kerala which has the highest percentage of literacy—of this important work will constitute a humble contribution of the Bhavan for Kerala's cultural life.

#### III

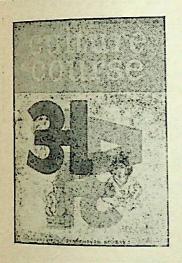
The other book is the first in the series of Cultural Course Text Books for children, who, as you all know, are hungering for rich reading material of the right type.

We are familiar with the character-moulding impact of grand-mother's tales on impressionable minds. Through the ages, it has been the privilege of the elders of the family to implant in the children, through bed-time stories, a broad spectrum of the fundamental values of life.

Even today, particularly in rural households, children drop off to sleep lulled by lofty lullabies, stories and legends, of the wisdom and the prowess of our ancestors narrated by our elders.

Things are becoming different today. With the growing disrup-

tion and dislocation of the family setting, and increasing urbanisation, when winning the bread and



keeping the hearth have become the foremost preoccupation of a hurly-burly life, young people are being deprived of this nourishing food for the soul.

Young hearts and minds, not yet warped by the harsher realities of life and the deadening climate of an age characterised by a technological avalanche and a soulless materialism, have to be provided with right mental and spiritual food and nourishment from infancy. They should be enabled to gradually learn, appreciate and absorb our tradition, history and culture.

The late Kulapati Munshiji felt that the first concrete step in this direction would be to prepare a series of graded Culture Course suited to the calibre and assimilative capacity of different agegroups among our children.

It was the first of these text books that Uparashtrapati formally released in the culturally rich soil of Kerala. Here again, I must gratefully record the Bhavan's thanks to Sri J.M. Barot, Managing Trustee, and his colleagues in the Mahalakshmi Temple Trust, Bombay, for the donation of Rs. 1 lakh towards this project.

Today, by the Grace of God, so far as the Bhavan is concerned, seem to be gloom clouds of slowly beginning to give place to lily-white clouds of optimism that smile from above over the spring flowers.

And flowers naturally take my thoughts to Roses in December. Ardent patriot, eminent jurist, distinguished diplomat and able administrator, Shri M.C. Chagla's delightful autobiography, I am glad to say, has created a nearrecord in sales in these days of paper famine and consequent high prices. The first edition of this book (Pp: 568; Rs. 45/-) was "sold out" in less than five weeks and hundreds of avid readers hastened to register their names for the second edition. And the story of the second edition was almost one of all the copies going from the printing press straight to the readers' hands, so much so that today a third edition is half-Text Books for Standards I to XI, way in the press and CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri way in the press and is scheduled.



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to be published in the first half of April.



Dr. M. P. Pai, Principal and Director-Professor of Surgery, Kasturba Medical College, Mangalore, met me in the first week of March on his way to Delhi to receive the Dr. B. C. Roy National Award for "Capable and good teaching of General Surgery." Under his leadership, the Mangalore Kendra, started in 1971, has come up exceedingly well. The Kendra is having many useful activities and is financially very sound. The Corporation Bank has donated a large piece of land in the heart of the city and the Kendra Committee has drawn up an ambitious building project.

Many former students of Dr. Pai are well placed in life in the U.S.A. A Visiting Professor of the University of California at San Francisco, he has many dedicated American friends too. They are all pressing to start a Kendra of the Bhavan in America. We are also frequently receiving requests from American friends to start a Centre there. Dr. Pai's own assessment is also that the time is ripe for a Bhavan's Centre there. I share his view. I have asked him to explore the possibility of setting up a Centre in America, during his forthcoming visit.

Sri S. Ramachar, Honorary Secretary of our Hyderabad Kendra, and Kumari Sarojini Chattopadhyaya, Associate Secretary, called on me a few weeks before. I am glad the Hyderabad Kendra is doing well. It has raised sufficient donations to cover its capital expenditure and has absolutely no

borrowings.

Dr. P. V. Narasimha Rao, Chairman of Bhavan's Hyderabad Kendra and former Chief Minister of Andhra, on an invitation from the London University, left Bombay for London on March 25. From London, on the invitation of the Ford Foundation, he will proceed to the U.S.A. He will also explore the possibility of a Centre in America.

Your Sincerely,

Thoracuray M. Khotas

# GHARSHYAMDASJI BIRLA

## A Karma Yogin

#### S. RAMAKRISHNAN

TO be born on the very auspicious day chosen by the Almighty to come down to this earth in human form is a great blessing in itself.

Sri Ghanshyamdas Birla is such a blessed soul. His birthday coincides with Sri Rama Navami, a sacred day celebrated by millions of godly men all over the coun-

There can be no doubt that the very birth of Ghanshyamdasji as a son of that pious soul, Raja Baldeodas Birla, indicates his poorvapunya. His name literally means "Servant of Sri Krishna." True to that name, Ghanshyamdasji, who will be 81 on this Sri Rama Navami Day, has been a genuine Karma Yogin. He has bequeathed and given lavishly crores of rupees, in charity in the spirit of Krishnarpan, one of his biggest Trusts being named significantly Sri

Krishnarpan Charities.

It is well-known that the history of India's freedom struggle under the leadership of Mahatma Gandhi is inextricably intertwined with the history of Birla House in Bombay, Delhi, Calcutta and Pilani, abodes whose doors remained open at all times to all the great Indian leaders in the pre-Independence era.

My very first memory of Ghanshyamdasji relates to the days in 1945-46 when I happened to be on the personal staff of Sardar Patel. Needless to say, in those hectic days, Birla House on Albuquerque Road (now renamed Tees January Marg), New Delhi, was a beehive of activities, and dozens of eminent national leaders used to stay there, and hundreds more used to visit the place day in and day out.

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Whenever any guest arrived to stay at Birla House, Ghanshyam-dasji himself would be present at the porch of his magnificent mansion to greet the man with his polite and bewitching "Ayiye, Namaskar" and joined palms.

In India, the ancient precept "Atithi Devo Bhava," even in those days was being slowly given the go by, and it was a thrill to see such a wealthy, eminent and successful man like Ghanshyamdasji stand out as an exemplar of this hallowed tradition.

The convention was that all the guests, irrespective of their status in life, should have lunch and dinner together in the dining hall in right royal Indian style. The sumptuous and always delicious food, the lively discussion of the day's events embellished with wit, humour, anecdotes and a general spirit of camaraderie displayed by one and all are to me quite unforgettable and cherished experiences.

One remarkable trait of Ghanshyamdasji's character which I had occasion to observe during those days is worth recalling.

The first round of the British Cabinet Mission led by the saintly Lord Pethick-Lawrence, with Mr. A. V. Alexander and Sir Stafford Cripps as members, had proved infructuous. There was a lot of suspense in the air. "What next?" "What next?" was the question on everybody's lips.

On August 6, 1946, Viceroy Lord Wavell was to make an important broadcast at 9 p.m.\* Most of the national leaders were counting the minutes, as it were, for the broadcast hour to arrive. I remember Sardar Patel, Rajendra Babu, Rajaji, Pandit Pant and other leaders discussing anxiously the possible contents of the broadcast. When it was a few minutes to 9 p.m. everyone moved towards the radio. But there was one exception, a notable one at that-Ghanshyamdasji. Instead of taking his seat among those who were eagerly awaiting the Viceroy's broadcast, he coolly walked towards his bedroom. Someone, I forget who, thought it prudent to remind him about the broadcast. Came his nonchalant reply: should stick to my schedule. I can read it in tomorrow's papers."

If my memory serves right, he explained: "One hour of sleep before midnight is equivalent, in recuperative power, to two hours after midnight, when sun-rise starts."

It was not that Ghanshyamdasji had not known about the broad-

<sup>\*</sup> Wavell invited Nehru to form the Interim Government "with the Muslim League, if possible"; Jinnah having refused, Congress formed an Interim Government and assumed office on September 2, 1946. Members: Pandit Jawaharlal Nehru, Sardar Vallabhbhai Patel, Dr. Rajendra Prasad, Shri C. Rajagopalachari, Shri Sarat Chandra Bose, Shri Asaf Ali, Dr. John Mathai, Sardar Baldev Singh, Sir Shafat Ahmed Khan, Shri Jagjivan Ram, Shri Syed Ali Zaheer and Shri C. H. Bhabha.

cast or underrated its importance. But then he would have weighed it in his mind whether his knowing about the contents of the Viceroy's speech that very night or next morning would make any difference at all in the final analysis; and if not, whether it was worth breaking his life-long habit of retiring at the appointed hour of 9 p.m. Ghanshyamdasji's action that day struck me as one of the essential qualities of a man who is well established in self-control, detachment and best of all, practical wisdom. He would not allow anything to upset the quiet of his mind or the even tenor of his daily routine.

Ghanshyamdasji is one of the distinguished Honorary Members of the Bhavan along with Dr. S. Radhakrishnan, Dr. V. V. Giri, Dr. G. S. Pathak, Dr. A. Lakshmanaswami Mudaliar, Shri M. C. Setalvad, Acharya Jinavijayaji Muni, Shri S. K. Patil, Dr. R. R. Diwakar, Smt. M. S. Subbulakshmi, Dr. R. C. Majumdar and some others.

Suffice it to say that in 1944, Kulapatiji would not have embarked upon Bhavan's ambitious project of the 11-volume "History and Culture of the Indian People" but for the encouragement of Ghanshyamdasji and his initial help of Rs. 1,75,000. Ghanshyamdasji was also the Vice-Chairman of the Bha-

ratiya Itihasa Samiti which sponsored this monumental history series, the one and only comprehensive history of India from the Vedic Age 5000 years ago to the advent of freedom in 1947.

In the modern world, there is a craze for over-specialisation and expertise. Universities the world over are turning out "compartmentalised men" in such large numbers as to justify G. K. Chesterton's fear that "the ignorance of the expert is the ruin of mankind."

Ghanshyamdasji, though indisputably an expert in his chosen fields of industry and commerce, is a shining example of an "integrated personality" or what Bacon called a "full man." He symbolises in his life the truth of the ageold saying Yogah Karmasu Kausalam. By his thoroughness, ability, perseverance, understanding and dynamism, he brings perfection to whatever he handles or sponsors. He touches nothing which he does not enrich.

We tender our respectful felicitations to Ghanshyamdasji on the happy occasion of his 81st birthday—Satabhisheka.

May this great patriot and talented son of Bharata Mata be blessed with many more years of life and health to continue his work for Yogakshema—the progress and consolidation of Free India.

Blessed and fortunate indeed are they, the great sages who have washed off their sins by their self-control and are free from likes and dislikes. They suffer not from the pangs of separation from those dear to them nor from the still greater fear of those they abhor. Let us bow in reverence to those great souls who are not influenced by likes and dislikes.

ECHOES FROM ETERNITY-3

## Oh! Mind, Delight In Sri Rama

-Samartha Ramadasa

प्रभाते मनीं राम चितीत जीवा क पुढें वैखरीं राम आधीं वदावा। सदाचार हा थोर सांडूं नये तो जनीं तोचि तो मानवीं धन्य होतो।।

Every day, before dawn, meditate a while on Sri Rama in a collected poise. Let your first utterance of the day be His Holy Name. This is the discipline of the righteous and it is of high purpose. Do not slip the habit by slight or neglect. One who is steady at it is blessed among men.

> सदा रामनामें वदा पूर्णकामें कदा बाधिजेनापदा नित्यनेमें। मदालस्य हा सर्व सोडूनि द्यावा प्रभाते मनीं राम चितीत जावा।।

Always repeat Sri Rama's Name. All your desires will be fulfilled. Make it an inviolate rule. You will not be beset with troubles. Indifference and laziness you should not yield to. Early in the morning O, mind, bring yourself to fix your thoughts on Sri Rama.

देहेरक्षणाकारणें येत्न केला परी सेवटीं काल घेऊनि गेला। करी रे मना भक्ति या राघवाची पुढें अंतरीं सोडि चिंता भवाची।।

To maintain your body and safeguard it, you go to no end of troubles, and yet in the end death snatches it away. My mind! Do then resolve on utter devotion to Sri Raghava and be free from the dread of births and deaths.

असे हो जया अंतरीं भाव जैसा वसे हो तया अंतरीं देव तैसा।

#### अनन्यास रक्षीतसे चापपाणी नुपेक्षी कदा राम दासाभिमानी ।। ३५ ।।

The degree of devotion developed in the aspirant determines the response from Sri Rama. Being immanent in us, he stands with the bow in his hand for protecting His dear dependents. He never forsakes them.

मुखी राम त्या काम बाधूं शकेना गुणें इष्ट धारिष्ट त्याचे चुकेना। हरिमक्त तो शक्त कामास मारी जगी धन्य तो माक्ती ब्रह्मच्यारी।। ७८।।

One who ever chants the Name of Rama, lust cannot assail him, one who delights in His praise, his courage will excel and never falter. That devotee will annihilate lust. Maruti the blest stands as the exemplar for all the world.

अती लीनता सर्वभावें स्वभावें जना सज्जनालागि संतोषवावे । देहे कारणीं सर्व लात्रीत जावें सगूणीं अती आदरेंसी भजावें ।। १०२ ।।

With artless humility conduct yourself in a manner pleasing to others, especially towards virtuous persons. Turn all bodily activity into service of God and worship the Saguna aspect with enthusiasm and full faith.

सदा वोलण्यासारिखें चालताहे अनेकीं सदा येक देवासि पाहे। सगूणीं भजे लेश नाही भ्रमाचा जगीं घन्य तो दास सर्वोत्तमाचा।। ४९।।

Whoever acts consistently with his spoken word, perceives the One Immanent Being in the multiplicity of forms, sticks to the worship of God with form and yet is free from the faintest illusion in it, that servant of the Supreme Being is verily blessed in the world.

Courtesy: Manache Sloka & Atmarama of Samartha Ramadasa (Marathi text and English translation) by Pecser yanarayana.

17

# Santaji Pawar

SMT. SAVITRIBAI KHANOLKAR

DURING the great wave of religious devotion which swept over Maharashtra, in the days of Saint Jnaneshwar and Nama Deva, there lived in the Ranjana village, Santaji Pawar, a sardar.

Santaji was born with the name of the Lord on his lips and relished nothing more than to repeat the name of Narayana, Govinda, at all hours of the day or night. He attended kathas and lectures on philosophy and was completely detached from worldly concerns.

It seemed to him that the world was the greatest hindrance to spiritual progress, for, he was convinced that the world was a transitory creation bound for destruction whereas Vithala's name, the

only solace of the Bhaktas lost in this maze of samsar.

Following his desire to devote his life to the search for Truth and renounce the world in order to follow the hard disciplines of such sadhana, he placed his head on his mother's feet, seeking her blessings for the fulfilment of his resolve. Trying to deter him, she asked:

"Why leave the world, my son? -What has it done to you that you must forsake it? What will you gain thereby, tell me?"

"No, no, mother", cried Santaji, "Don't give me the world, it is evil and mad. Enough of itl O Mother, how shall I describe to you the sweetness of Hari's name? Let me henceforth drink the nectar indestructible Sea of Blisshwash the anal checkerly Name and gain peace

of mind. Bless me, O Mother, that I may realise God!"

On these words, Santaji renounced all and left for the woods.

Singing God's name as he went, he felt peace in solitude. As the rays of the sun danced between the leaves and trunks of the great trees and touched the floor of the forest with light, he felt the grace of God inundate his heart. Lord, don't give me the world full of deceit and sufferings where people get caught like fish in a net. O Vithala, save me from world! Thou art my Ocean of Mercy, let my mind always find peace in Thee!"

Santaji's wife was shocked by decision to abanhis momentous don her and his home. She could not understand why he had to go away as if in revulsion of them all. Had they not always cared for him lovingly? Kanta was woman and forthwith decided to join her fate with that of her husband, come what may!

She ran towards the jungle and deep into the forest, and wandered until she came upon her husband peacefully meditating under tree. She fell at his feet beseeched him: "Take me with you, my Lord, have mercy and show me the way. Make my mind tranquil in the Bliss that you have attained!"

Santaji sighed. Was this the way the Lord granted him renunciation? Did the world he had cast off like a moulting

this refuge?

Kanta began to cry: "O Lord, 1 shall serve you wherever you go. Why should you discard me so? As a fish cannot live out of water. so am I unable to go on without you! I too do not care for this world full of miseries, my soul suffers torment like a fish out of its element; please let me serve you and let Rama Nama be my nectar. Fulfill, out of pity, my desire!"

Santaji looked at her, her face lit by the streams of tears coursing down and her eyes humbly yearn-

ing for his consent.

"Let us enjoy the bliss of the Name together, as dawn meets day and as Ganga flows to the sea, let us both be drawn to God-realisation together!" she entreated.

"Don't follow me!" cried Sannever be able to taji, "You will bear the hardships of renunciation. You'll have to give up such frivoand ornalities as costly clothes ments, and above all, the evils of lust and pride. Take the name of Govinda and you will be ready to renounce. You should not worry about what people say of you nor think of yourself as different from The Lord others or from God. truly abides in all things and you must realise him within your own heart."

Kanta was pleased to hear these She was devotwords of wisdom. and if he so ed to her husband wished to leave the world plunge himself into the search for cast off like a moulting snake's Self-realisation, well, she would be slough to the share of the standard of t ing it herself.

She threw away her ornaments and fancy trimmings of her clothing, touched her husband's feet and said, "Bless me and may we reach the Goal together!"

"So be it." acquiesced Santaji. Instructed by Santaji, she progressed steadfastly in meditation and they would sing together Vithala's name with all their devo-

tion and fervour.

Santaji told Kanta one morning, "Let us beg for madhukari (food gifted from many houses) quickly. There's a village across the Bhima. The water isn't high and you may cross it and beg in that town. Take

"No," answered Kanta, "we are happy to be rid of the maze of samsar. There is infinite sweetness and joy in the blessed name of God. My husband received the divine Grace and I humbly serve him. How can I ever express the ineffable bliss of the Name?"

The sister-in-law was touched at heart and said kindly. "Eat here and take it as madhukari," and she quietly dropped two puris in the

cloth bag of Kanta.

When Santaji's wife tried to return, black clouds hovered everywhere and rain was lashing the land like falling maces. The river had swelled beyond proportions.

Seized by the fever of God-realisation a devotee renounces his home but Vithala grants His vision first to the devotee's wife, a real Sahadharmacharini!

whatever is given to you, and accept it gratefully with Hari's name."

Kanta reached the village and was there recognised by her nhanand (husband's sister), couldn't believe her eyes to see her beautiful sister-in-law knocking at her door for alms.

"My God!" "What made you renounce the world and become a mendicant? What happened to your husband and the family? What of all your Possessions? Why are you reduced to begging? What caused this?"

How was she to cross over to her waiting husband? "O Hrishikesha, show me the ways to go to him," she prayed with great fervour.

The Lord heard her prayer and soon, to Kanta's great relief, a Koli (fisherman) approached her saying: "Mother, come to my boat I shall take you across."

When Kanta stepped ashore, the Koli disappeared and she ran to her husband and fell at his feet. "Here is the madhukari, my Lord," she said and spread before him the food she had begged at the village. "How did you manage to cross?"

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"The Koli rowed me across."

"Ah, how fortunatel That Koli, dear soul, was Panduranga, the Lord Narayana himself! Alas," he cried, tears welling up in his eyes, "the Blissful Lord came to you and you didn't recognise him and I who call on him day in and day out, never even saw him!"

Santaji's sorrow filled his heart and he could not eat, as he reflected thus: "Why hadn't God blessed him whose mind never wavered from his lotus feet?" His yearning for God rose in him like a burning fever which not even his profuse tears could mitigate. He would not eat, nor rise until the beloved Lord of his heart blessed him with his presence.

#### To Vani too

Panduranga's ways are unpredictable and it was to a vani (grocer) in a nearby village that he appeared, ordering him to prepare forthwith a good meal for his devotee. Obeying his instructions, the vani cooked a meal and took it into the forest where he found Santaji seated under a tree and crying inwardly "O Lord, come to me!" He told him about his dream and how he came on orders of Shri Vithala to give him a good and wholesome meal in the forest. But Santaji's tears flowed anew. "You too saw the Lord, and I haven't!"

Kanta and the vani began to feed him with their own hands as

he sat motionless, overwhelmed with longing for the darshan of God. "I am a sinner, O Lord, I take refuge in Thee! All I desire is to see thy blissful face, just once!"

#### The Boon

Then Narayan, merciful as ever to his sincere devotees, stood revealed before him, smiling at his beloved child. He lifted Santaji and Kanta and embraced them both. "Ask," he said, "whatever you wish, I shall grant it."

But they both had no wish except to see him, love him and serve him. Seeing they were free of attachment, the Lord blessed them:

"Eat now, do not fear. I shall always be with you. Accept madhukari, for, food begged thus is pure and remember Me in your hearts all the time."

"Yes," said Nama Deva, the great saint of Pandharpur and devotee of Vithala, "God takes so many forms to save his children." When the famous Ekadashi yatra of Pandharpur took place, thousands of devotees were unable to cross the river in spate, so like the Koli for Santaji and his wife, God took the form of a giant tortoise and ferried them across. So all could join in the enthusiastic kirtanas of the temple of Vithala.

(Copyright: Author)



# G. D. BIRLA IS 81

K. S. RAMANUJAM

WHAT a man has fought and won, he must without reserve or qualification share with his fellow men"—said the silvertongued orator of India, the Right Honourable Srinivasa Sastry, long long ago. This is exactly what Shri G. D. Birla has done throughout his life.

Shri Ghanshyamdas Birla, well-known as India's greatest and pioneering industrialist of this century, will be completing eighty years of age on the auspicious "Sri Rama Navami" day on April 1, 1974.

Ripe in years, mature in wisdom, experience and understanding, he is still very young in spirit, open-minded and receptive to new ideas—and fresh in his outlook. He continues to be ever eager to contribute his very best, even as he has been doing for six decades and more, to better the socio-economic progress of the nation.

A prince among patriots, Shri Ghanshyamdas was praised by President Rajendra Prasad: "Ghanshyamdasji is one of those few who became like a child of Gandhiji and in whom the seed of his teachings found a well-prepared field and his message a ready response. This influence grew as the intimacy between the two grew, which lasted nearly thirty-two years. And it was my privilege and joy to watch and observe this relation over a number of years. If he was intimate with Gandhiji, he was not less intimate with me. It has been one of Gandhiji's teachings that those who are blessed with wealth should regard and treat themselves as trustees their wealth as trust property for the benefit of others. The large which are number of institutions to be seen in so many parts of the country, either in the shape of educational institutions or religious temples and dharamshalas or hospitals with their apex at Pilani or Delhi, are testimony to the fact that the Birlas have imbibed this part of Gandhiji's teachings in no small measure. They have earned abundantly and likewise spent also generously and abundantly every good cause." This is indeed no small tribute for any one, anywhere.

Shri G. D. Birla's career and achievements in business and in-

#### GESTURE TO SCIENTIST

IN the early twenties, when Shri G. D. Birla was hardly 30, late Sir C. V. Raman wrote to him with his characteristic enterprise, "If only you can help me with an amount of Rs. 22,000 for the purchase of a special type of instrument which has to be imported, I may assure you that I may be able to get the Nobel Prize for my discovery".

The response to this moving personal appeal was immediate and spontaneous. Sir Raman got the cheque and eventually the

Nobel Prize as well.

Dr. Raman was evidently overwhelmed by this and remembered it gratefully till his end and remained a good friend and admirer of Shri G. D. Birla,

dustry read almost like a romance. He has been an adventurous pioneer in many fields and as such, has been a path-finder for our nation. That the 'path to prosperity' is in the simple formula of 'production and more production' has been Shri Birla's life-long conviction born out of hard experience. No wonder he has been a most vigorous champion of 'production oriented planning' for the country right from an early age.

At the same time, he has also been an ardent advocate of "simple living and high thinking" for businessmen and others well placed in life. A firm believer in the philosophy of hard, sustained work, he has always declared from every available platform: "Hard work never killed any man-indeed only hard work can help me to live long and serve my people in my own humble way." He contends that it is ridiculous for a person to quit work when he is in good shape, mentally and physically and feels it a social crime for any one to stop contributing to the well-being of his fellow brethren.

Initiated into business while in his teens in the traditional way, Shri G. D. Birla believed from the very beginning that he had a mission and a goal. His early contacts with English businessmen in India only confirmed this conviction in him. He wrote in 1953—in the foreword to his own book In the Shadow of the Mahatma: "When I was sixteen, I started an independent business of my own one of the Mahatma:

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as a broker, and thus began my contact with Englishmen, who were my patrons and clients. During my association with them, I began to see their superiority in business methods, their organising capacity and their many other virtues. But their racial arrogance could not be concealed. I was not allowed to use the lift to go up to their offices, nor their benches while waiting to see them. I smarted under these insults, and this created within me a political interest which, from 1912 until today, I have fully maintained."

Shri G. D. Birla's philosophy of optimism has almost become a family heritage. Generated and radiated by him, it has been imbibed by every member of the large Birla family to whose devoted care, vast industrial and business complexes have been committed. Though not the oldest member of the family, he came to be regarded from a comparatively early age as its friend, philosopher and "wise" guide. His extraordinary business acumen, rare foresight and pragmatism and, more than others, his ability to make friends and win people at all levels were assets to the contribution which the Birla family has made to the industrial and commercial development of the country.

Looked upon as the Indian business community's acknowledged leader and spokesman on all vital matters, Shri G. D. Birla was on the Indian Fiscal Royal Commission for Laboury was asi

the Employers' delegate to the ILO Conference in Geneva, a founder and later, President of FICCI. leader of many Indian delegations abroad for trade negotiations etc.

Of no less importance is the fact that he was one of the sponsors and author of the Bombay Plan in 1944 which was the first Indian attempt to indicate the lines of planned development for country.

Watching him at work, one can't help realising how very much he values "time" as the most important factor governing all aspects of management in industry. To Shri G. D. Birla, work is worship.

Replying to the welcome address presented to him by the citizens of Madras on December 19, 1964, "Gandhiji used said. say that a man's balance-sheet is made only after his death. All that I say now is that I seek your blessings and goodwill that in the few years that may be spared for me, I may spend it in the service of the country at large. Mr. M. V. Arunachalam mentioned about the crisis of confidence that is sweeping the country just now. I would say that it is not a correct diagnosis. The crisis is one of production."

Shri G. D. Birla's participation involvement in the Indian freedom movement was total and "There unwavering. He wrote were no political leaders, apart from the late Lokamanya Bal Gangadhar Tilak and Gokhale, with whom I did not associate: Collection. Digitized by eGangotri

#### A GENEROUS MAN

ONCE, when the University of Vishwabharati in Shantiniketan. founded by Gurudev Rabindrawas in severe Tagore nath Tagore financial straits. to go round the country collect funds. While in 'Delhi, Mahatma Gandhi was distressed that the Gurudev had to stage plays to collect funds for his University. Knowing from the poet his immediate requirements, Gandhiji contacted Shri G. D. Birla and asked him to go to the relief of Shantiniketan.

Shri Birla had no hesitation. He gave away the entire amount required by Shri Tagore, thus winning the gratitude of the poet and

the nation.

there were no political moves in the country in which I did not take a deep interest and try to help in my own way."

His knack for high-level personal diplomacy was often availed of by Mahatma Gandhi and Sardar Patel for interpretation of and reporting on what important people abroad thought about political developments in India. Indeed, Shri G. D. Birla was often employed—usually sub rosa, and without acknowledge ment—as the Mahatma's emissary and a peripatetic fact-finder.

The Indian National Congress availed freely of the unlimited bounty of his coffers. Mahatma Gandhi relied upon him for unstinted financial support to all his constructive programmes. Birla himself was President of the

years.

Firmly convinced that no society could make any progress unless it was founded on the bed-rock of sound education and clear reason. Shri G. D. Birla bent all his energies to contribute his best to this cause. Birla educational charities are innumerable. The most abiding monument is the great transformation of the village pathasala in which he himself was a student into a versatile educational complex of imposing stature and magnitude. The Birla Institute of Technology and Science, Pilani is eloquent proof of his faith in science and technology.

The Birla family has contributed generously to the Benares Hindu Univer-University as well. This sity conferred the Honorary degree of Doctorate of Laws on Shri G. 1967. D. Birla in February University of Rajasthan conferred

D. Litt in 1959.

just 32 In 1926, when he was years old, the British Government offered to confer the Knighthood on Shri G. D. Birla which he deearly fifties, clined. But in the Dr. Rajendra Prasad, as the First President of Free India, decorated Shri G. D. Birla with Vibhushan".

The cause of medical aid also has received plentiful attention and unlimited financial support the Birla family. Throughout the country, very good hospitals have been founded by them. The Bombest bay Hospital is among the Harijan Seyakuk Sanghawan vacma Centrippe Digitand by Siggesti in the country and is a monument for the

Birla family.

The Birlas are devout Hindus. Their contribution to the revitalisation of the Hindu religion and Hindu culture are known all over the country and abroad. Temples from Badrinath to Kanyakumari have benefited by the largesse of the Birlas running to several crores of rupees. The Bharatiya Vidya Bhavan, Bombay has been receiving consistent support from him in the cause of Indian Culture.

Shri G. D. Birla who is a globetrotter never fails to carry the Bhagwad Gita which he reads every day. "Not a blade of grass moves except by His will," he believes.

Highly self-disciplined, a puritan in his habits, Shri G. D. Birla follows a rigorous daily routine which begins at 5 A.M. and ends at 9 P.M. He takes an hour-long walk in the early morning while in India and walks for about three hours when he is in Europe where

the climate is different. He does not take any rest after his lunch as most people do.

A lover of books, Shri G. D. Birla is also an author in his own right. His Rupayaka Kahani in Hindi is meant to educate the layman on the rudiments of economic issues. In his popular English book In the Shadow of the Mahatma one sees history parade before one's eyes.

He is connoisseur of music, and delights in rendering Bhajans in relaxed moments. He is a good

photographer too.

A born optimist, Shri Ghanshyamdas Birla has no misgivings about the bright future that lies ahead of India. He has no doubt that the prevailing uncertainties and difficulties will all be overcome after initial hurdles through patient handling of challenges that are inevitable to any developing nation. May he live long and continue to serve the nation purposefully.

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# They are our heroes-3

Theirs is a spontaneous readiness to take risk or sacrifice for saving others without expecting any reward; mostly they are little conscious of the possibility of publicity and public recognition of their good deeds. Hence their altruism is all the more glorious. It is but fitting that the Government is honouring them with Jeevan Raksha Padak awards and citations.

#### Thommanamattathil Kumaran Raju

The cool waters of the Meenachil River flowing through Palai in Kerala had charmed young Krishna Kumar, a student of St. Vincent's English Medium High School, Palai.

Along with some of his friends Krishna Kumar went to the river on the morning of February 7, 1971 and they chose the Palai Church bathing ghat.

As the bathers were enjoying themselves, something happened and Krishna Kumar slipped into the swirling waters.

The current was too much for the struggling boy and as his head began bobbing up

and down in the water, 18year-old T. K. Raju, who was watching everything, hurled himself into the water in a rescue bid. 0

Raju, a student of the Govt. High School, Palai, though young was full of heroic spirit. In utter disregard of his own safety, he swiftly swam his way through the swirling waters and brought ashore the fear-stricken Krishna Kumar.

But for this young hero, Krishna Kumar would have had a watery grave.

Raju thus displayed exemplary courage and promptitude in rescuing a fellow student.

# WHAT IS RAMAYANA

VISWANATHA SATYANARAYANA

TWANG went the bow of Lord Siva in the hands of young Rama and broke. The redoubled sound travelled through the three worlds and the echo reverberates till today.

Not only till today, but as Valmiki claims, it will be there as long as the mountains do not stir

and the rivers flow.

The Ramayana Kavya written in Telugu by a modern poet, receiving a big prize, evokes peculiar interest and hundred questions flow in. Why Ramayana? What changes have you These are the questions a living author cannot escape.

Bhava and Rasa are thrown to winds in the literature of the various languages of India nowadays even as in Carnatic music.

The then social conditions, the date of Ramayana, the characters in Ramayana—these are some of the hot issues of discussion now in vogue. A modern author may take an old theme and interpret it, in the light of modernism. is not meddled with, but he who CC-0. Mumukshu Bhawan Varanas

sticks to the old principles seems to be the butt of ridicule and of criticism and is obliged to answer such silly questions, silly, because they have no bearing on the Bhava and Rasa and the real truths be-

hind Ramayana,

I was in my teens and studying in higher forms—always scribbling, which made my father angry and threaten to discontinue my studies in the English school and make me stay at home and plough the fields. He allowed me to continue in the English school on a definite promise from me that I write the Ramayana when I grew up.

I was forced to rely on my own slender means and resources as, in the hands of my father, our estate dwindled and vanished because of his large-heartedness and generosity. I grew up, fostered by versity and my concept of beauty

and love of poetry.

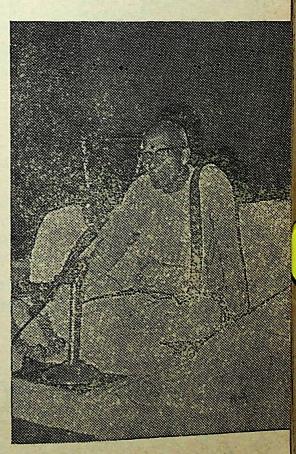
When I completed my thirtieth year, I thought I was fit to fulfil the promise I made to my father. Collection. Digitized by eGangotri The author, a celebrated Telugu poet, Padma Vibhushan, and winner of the prestigious Jnanapeetha Award for his magnum opus in Telugu, Ramayana Kalpa Vrikshamu, is being constantly asked by his admirers and readers: "Why Ramayana?" "What changes have you made?"

No living author, he says, can escape these questions and proceeds to answer them in this exclusive series.

The Telugu language, in the hands of ancient classicists is in moiety Sanskrit. A Telugu author who has achieved some beauty and chastity of expression must study Sanskrit rhetorics and Sanskrit grammar, excepting Tingantha and Karala, along with intricate Telugu grammar.

To write Ramayana many more things are needed: scholarship in Telugu and Sanskrit literature, a thorough study of the puranas and an understanding of the truths underlying different stories and a knowledge of the essentials of Vedic philosophy. The author must become familiar with different styles of the masterstylists and evolve a style of his own if he can.

Why not write the Bharatha and Bhagavatha



The Author

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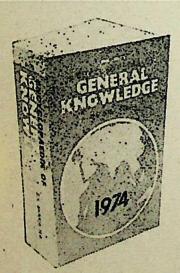
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## NEW LIGHT PUBLISHERS (B. J.)

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There is much in the Ramayana by way of rajadharma or rajaniti, i.e., statesmanship. When Bharata met Rama in the forest to request him to come back to Ayodhya, Rama made various enquiries and in this process gave him a lot of guidance on administrative matters.

"Have you ap-Rama asked: pointed as your counséllors, persons who are heroic, learned, selfcontrolled, well-born and above

bribery?

And you do not counsel either with yourself alone or with a multiplicity of counsellors?

And having decided upon a course, do you set about it sharply

and without delay?

Do you prefer the society and advice of a learned pundit to that

of countless fools?

Do your servants present themselves before you boldly or do they all keep away? A middle course should be followed . . . (The same could be said of the bosses; they must keep moderately in close touch with all their junior colleagues, instead of moving too much with some and ignoring others altogether). Do your counsellors, uninfluenced by greed, consider the conduct of both the rich and poor alike? Do you distribute remuneration in a fitting manner when they are Servants who are not paid at the proper season become incensed and disregard their master. Dissatisfied employees are a source of danger."

is another question. Great masters have attempted them in Telugu, and to touch those two classics will be discrediting those great authors and this author or any body else can never hope to rise to their level.

An idea came to my mind that my father being a good scholar in my language (Telugu) perhaps thought that if God willed, his son could produce a classic Ramayana Kavya that could reach the heights achieved by the authors of Andhra Mahabharatha, and the Andhra Mahabhagavatha.

Valmiki till I I never read thought I was equipped mentally, literarily, linguistically and culturally to understand and assimilate

his great work.

Then I took up the study of Valmiki's Ramayana. The story of the Ramayana in an abridged form

was told by Valmiki.

The same thing was done by Vyasa Mahabharatha. in narrated, the story in a nutshell and it was expatiated upon beyond limits. I could not understand why they did so.

But Bhagavad Gita gave an answer to me. Lord Krishna in the first Chapter spoke only of two spiritual paths, the first is Karmayoga, and the second is Jnanayoga.

The remaining chapters of the Gita are nothing but an unfolding of these two paths. This is the art of the sages. The story first must be known, before you are acquainted with the details. Rasa has much to do theory of with this.

The great classical dramatists of Sanskrit, Kalidasa, and Bhava bhuti, did the same thing in a thoroughly suggestive manner.

I began to read the Ramayana. It CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by evangoth hap-

pened to be childless, craving for an heir to the throne, and a son to exempt himself from a type of hell.

His minister Sumanthra comes and tells him that it was ordained by the Gods that he would beget four male children if he performed the sacrifice conducive to begetting children. But the should be Rishyasringa, the husband of Santa, the daughter of Romapada, King of the "Angas". Dasaratha, went to make this request to Romapada along with his wives. He could send a word or go personally, and Romapada was a friend of Dasaratha. Why go there with all his harem? Superficially this would appear to be an extra honour done to Romapada or as indicating the depth of his desire but it is not so.

Now it is revealed that Santa is really the daughter of Dasaratha, given in adoption to Romapada. A father with no sons and with a single daughter, never parts with that daughter. He brings her up like a son, and considers her to be his own life-breath and soul.

Then how could Dasaratha part with Santa? This is a big question. Valmiki neither cared to answer nor even to mention it in the beginning. Valmiki is an artist to the tip of his fingers. Through the whole of his Ranayana dozens and dozens of things are concealed by Valmiki. "Dhwani" at any type

originated in him.

Now, the question remains why and how Santa was given in

adoption to Romapada? Romapada had no daughters. Dasaratha had no sons. Did Dasaratha want Romapada to have the pleasure of having a daughter too? Was he so generous? If we examine the nature of Dasaratha, he doesn't appear to be a man of such altruistic and over-generous nature.

A few morsels of food with nectar were, at the end of the sacrifice, put in the hands of Dasaratha. How he distributed the morsel of food to his three wives is not what a human being does naturally or

normally.

He could have divided the food into three equal parts and given them or if he had a partiality for one of them, he could give her half and remaining half equally to the other two. He had a great fascination for the youngest of his queens, Kaikeyi. The half of it was not given to her. One eighth of the morsel of food was given to her, and another one eighth he gave to Sumitra.

This shows Dasaratha could not easily give. Another instance of his inability to give readily and spontaneously can be mentioned here. Viswamitra came and asked him to send his son, Rama, along with him to the forest. Dasaratha

bewailed, almost declined.

Advised by Vasistha, at least he sent Rama with Viswamitra. Such appears to be the nature of Dasaratha.

How could he part with Santa to give her away in adoption to Romapada? It must be under certain peculiar conditions. Valmiki doesn't make mention of those conditions. He straightway begins the story with a childless Dasaratha bewailing for sons. And he brings in Santa at this place.

The Gods, teased persecuted and maltreated by demons who poured blood and flesh in their sacrificial fire, found no way of

relief.

Ravana, the great demon, the lord of demons who almost brought the three worlds under his power and sway, must be killed for the Devatas and for the Brahmins to continue their sacrifices and meditations.

They approached Lord Vishnu, and asked Him to incarnate Himself in human form and end the demons' menace. Lord Vishnu promised them that he would be born as a son to Dasaratha.

Why to Dasaratha? We have learnt about the nature of Dasaratha. He gives, and yet doesn't give, and when he gives, gives only under a stress.

Lord Vishnu's function as Ramavatara was different from His as Krishnavatara. Lord Krishna taught mankind the final truth of the eternal soul.

Vishnu descended as Rama mainly to relieve the earth from the ills inflicted by Ravana and his gang, and also to illustrate and establish Dharma on this earth, and so He chose Dasaratha as His father.

Before proceeding with the

story further, we will have to understand the secrets of the labyrinth of this creation and the generations of human existence. Till it is actually revealed, man seems to be in ignorance of everything that takes place here.

Lord Vishnu knew what would happen to Him and to Ravana. He wanted to set a standard for human behaviour which is called Dharma, and also do away with Ravana. He is Omniscient and Omnipotent.

He knew about Sita, He knew who Sita was, He knew of the bow left with Janaka.

He knew also about the whims of Kaikeyi, and certainly knew of the curse received by Dasaratha from a sage, whose son was killed by Dasaratha in his youth, by mistaking the sound of the gurgling water filling a pot as that when an elephant drinks water.

Being Omniscient it is not beyond the ken of the Lord. The
curse on Dasaratha, and the
boons he gave to Kaikeyi, and the
nature of king Dasaratha—all
these are congenial and conducive
to his repairing to the forest to
achieve the final purpose of his incarnation—the killing of Ravana,
the king Rakshasas.

Having known all these things, Lord Vishnu promised to be as a son to Dasaratha, and Dasaratha's wife, Kausalya, bore him the Divine child, immortalised with the blessed name Rama.

000

# Pride in Music

A. S. P. AYYAR

"Fair goes the dancing when the sitar's tuned;

Tune us the sitar neither low nor high,

And we will dance away the hearts of men.

The string O'erstretched breaks, and the music flies; The string o'erslack is dumb, and music dies:

Tune us the sitar neither low nor high!"

—Sir Edwin Arnold in The Light of Asia.

MARADA, a great adept in music and the supreme exponent of ragas and raginis, was once persuaded by flatterers to believe that he was a perfect master in them. So he went about listening to such praises everywhere, and even modestly repeated these certificates to gods and men.

Sri Krishna watched this growing infatuation and wanted to put a stop to it.

So he said to Narada, "Great

sage, Siva and Parvati have heard of your perfection in music and want you to give an exhibition before them."

Narada was highly elated. He set out the next day with Sri Krishna and proceeded to Kailasa to meet Siva and Parvati.

On the way they saw a big place where several maidens of exquisite beauty were weeping and wailing. All were mutilated in one way or the other. One had an eye missing, another an ear, a third an arm, a fourth a breast, a fifth a leg, a sixth an eyebrow, a seventh an eyelash and so on.

"O Krishna," said Narada, his whole heart bleeding for these fair maids, "which wretch has done this horrible mutilation?" "Go and ask them," said Krishna. So Narada asked them, "What is this place, and who are you, fair sisters, and who has done this horrible thing to you?"

"Oh!" said they, "this is the place

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of music, and we are the ragas and raginis. A wretch called Narada has mutilated us on his Veena." Narada's pride was gone. He saw Krishna smiling. "I shall break my Veena and play no more," said he.

"Oh, no," said Krishna, "go on playing, but realise your imperfections and try to remedy them. Don't believe idle flatterers and think you are perfect."

"All right, I have learnt a lesson. Please make my excuses to Siva and Parvati. I shall play before them when I have mastered the art a little better," said Narada who had become a sadder and wiser man.

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## HANUMAN the ideal servant

S. L. N. SIMHA

THE Ramayana has much to tell us on the art of public administration and the conduct of masters and servants. In a sense, everybody from the President down to the humblest should regard himself as a servant.

In this great epic, Hanuman is the example of the perfect servant—loyal, courteous, strong, intelligent, discriminating, bold, frank, resourceful, quick and tactful.

He accomplished great things and yet there was absolutely no sense of vanity in him. Humility and self-effacement were his hallmarks. His devotion to Rama was unbounded and he attained everlasting glory as a Ramabhata (Rama's servant) and a Ramabhakta (Rama's devotee).

Hanuman also served Sugreeva with great devotion. He stayed with him through thick and thin. Sugreeva had lost everything—kingdom, wife and honour and in fact his life too was in constant peril.

But Hanuman remained loyal to him and was a constant source of





#### MY RAMA

Is there one God for the Mussalmans and another for the Hindus. Parsis or Christians?

No, there is only one Omnipotent and Omnipresent God.

He is named variously and we remember Him by the name which is most familiar to us.

My Rama is the eternal, the unborn, the One without a second. Him alone I worship, His aid alone I seek, and so should you. He belongs equally to all.

-Mahatma Gandhi

courage and help. It was Hanuman who contacted Rama and Lakshmana, won their confidence and secured their friendship for his chief

Again, it was Hanuman who helped Sugreeva to keep his word to Rama that the search for Sita would be successfully carried out and that the whole of the monkey army would be deployed to free Sita from Ravana's hands.

When the occasion demanded, he gave frank advice to Sugreeva. For instance, he got the impression that Sugreeva was not taking action with sufficient promptness to send the monkey chiefs in search of Sita. He opened out his mind frankly.

The poet Valmiki is fond of Hanuman as he is of the hero of

the epic. He says that Hanuman. knowing what should be done and the appropriate time for it, spoke to Sugreeva, with respect and affection, in words that were pleasing, wise, true and expedient. He gave Sugreeva a long discourse on the obligations of friendship.

After he got the account of Hanuman's magnificent exploits in finding Sita and humiliating Ravana, Rama complimented Hanuman as the superior type of servant, a servant who carries out not only just what the master instructs or what he is ordinarily expected to do, but goes further and does all that fulfils the main objective or assignment.

This requires first of all intense devotion to duty, but it also reresourcefulness, and tact. The middle type of servant is he who carries out the bare instructions or does the minimum amount of work expected of him. The inferior type of servant fails to carry out even the bare instructions or duties.

Hanuman was asked to locate Sita, which he did very successfully. He used great tact in establishing Sita and contact with winning her confidence, lest the poor lady, whose nerves had been shattered, should be even more frightened by a stranger in the form of a monkey.

He felt that it was not enough to have located Sita. He should CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by Cavana's heart

so that the latter might, even at that late stage, think of surrendering Sita to Rama. He destroyed Ravana's favourite garden, managed to present himself before Ravana and warned him in strong terms about his misadventure and finally set fire to Lanka.

We see Hanuman's quality of a superior servant when he was asked to bring some herbs to revive Lakshmana who had fallen prostrate on the battle-field. When he found it difficult to identify the herb, he did not tarry or return empty-handed; he bodily lifted a big chunk of the hill, so that the physician himself might pick the herb.

A good servant or counsellor does not hesitate to speak frankly. We have already referred to the frank criticism which Hanuman made of Sugreeva when the latter gave the impression of not acting sufficiently promptly to launch the search for Sita.

On another occasion, when the question was whether Vibhishana was to be admitted to Rama's camp, and while everybody, including Sugreeva and Lakshmana, opposed, Hanuman spoke his mind in favour of Vibhishana.

On this occasion, the poet tells us, Hanuman prefaced his opinion by the remark that he was speaking, not from a desire to participate in a debate or from a sense of emulation or superiority, but on account of the importance of the matter. These words are worth marking.

Sometimes, the servant has to take action which might appear to be contrary to the master's wishes but which is in the larger interests of the master.

When Ravana was exhausted in his combat with Rama and things were going bad, his charioteer drove the chariot away from the battle-field, in order that Ravana might rest and come back later to resume the battle. Ravana admonished him severely for this, as an affront to his honour and valour.

In fact, Ravana accused him of having been bribed by the enemy. The charioteer replied that he had turned away solely in the interests of Ravana and on account of his



# RAMAYANA—THE LIVING



#### GOD CAN'T BE CHEATED

To repeat Ramanama and to follow the way of Rayana in actual practice is worse toan useless. It is sheer hypocrisy.

One may deceive oneself or the world, but one cannot deceive the

Almighty.

We cannot expect to bring the reign of God on earth by merely repeating His name with the lips. Our conduct must conform to His ways instead of Satan's.

-Mahatma Gandhi

devotion to him; if his commands were otherwise, he would return to the battle ground, which in fact Ravana asked him to do.

We are told that Ravana praised the charioteer and bestowed on him an expensive ring which was indeed a creditable thing to do.

The qualities which Hanuman had are needed by everyone in public or private life, especially in the former. Performance of one's duties with devotion, intelligence and perseverance is what goes to make a sound administrative system. These qualities are required at all levels, from the highest to the lowest.

#### Boss

It is well to note that the master or the boss must inspire loyalty and efficiency in his subordinates and colleagues. Hanuman was of course the model servant, the ideal deputy and envoy.

There is no doubt that this was in part due to Hanuman's intrinsic nature but it was also due to Rama's noble qualities, which inspired Hanuman to do his best.

In the family, office and factory, people above must strive to get the best out of others. This requires fair-mindedness, friendliness and suitable appreciation of the good work done.

Confidence must be reposed in one's servants and deputies. They must be allowed some freedom and initiative. Lots of bosses do not like their staff to have initiative. They want everything to be cleared with them.

In the epic, we see that Rama, Sugreeva and Ravana were all good masters, enjoying the affection and loyalty of their subjects, friends and allies.

When Hanuman came back after meeting Sita, Rama praised him very much for his exploits and gave him what reward he could then bestow, namely, an affectionate hug; there is little doubt that Hanuman himself valued this much more than anything else.

Sita too said many good words to him. Finally, on the occasion of Rama's coronation, Sita, with the consent of Rama, bestowed on Hanuman the lovely necklace which Rama had just given to her.

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The story of Sri Rama, the embodiment of Dharma, has inspired countless writers and poets to create drama, poetry, and commentary down the aeons of time. Here is an attempt at dramatisation in Malayalam one facet of "Ramayana" by a noted writer of Kerala, rendered into English by Dr. S. Velayudhan, of the Department of English, Calicut University.—Ed.

### AYODHYA-I

A play in three acts

C. N. SREEKANTAN NAIR

[A deep-blue, semi-circular screen at the back of the stage. The stanza, 'atha kena prayuktoyam,' is heard sung in the background. The Sootradhara appears and walks towards the forestage. He has his head-gear in his left hand. He does a button or two up on his outer garment, satisfies himself of the smartness of his dress and addresses the audience.]

It looks as though it is not enough to be a Sootradhara. They want me to take up a role in this play. I don't mind doing it. But in the meanwhile let me tell you what the play is all about. Centuries ago there was an empire on the banks of Sarayu. We are in the capital of that empire. You can see those towers, courtyards, palaces and fortresses, traders from far and near, bazaars glittering with merchandise from all over the world, arsenals, playhouses, playgrounds, cattlesheds and stables, gardens, mango-groves, ricefields and roads with moving men and elephants, horses and camels, white-washed royal paths—strewn with flowers and guarded

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armed soldiers, courtesans in colourful dress and groups of kings and chieftains—all adding to their colour and sprigtliness. The whole scene is vibrant with soft music.

This is Ayodhya. Dasaratha, born in the Ikshvaku dynasty, rules here. He was the King of kings, Lord of the worlds, but he too had his share of sorrow. None of his

#### CHARACTERS

Dasaratha Vasishtha Sumantra Guha

Guha Sri Rama Lakshmana Sootradhara Kausalya

Kaikeyi Sita

Manthara

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Cement Works: SIKKA AHMEDABAD BOMBAY

Asbestos Cement Works: DIGVIJAYNAGAR, AHMEDABAD-5 wives-Kausalya, Kaikeyi or Sumitra-could bear him a child. Dasaratha was living under a curse that he would die of sorrow of separation from his sons. He wondered if that was the way the curse would take effect. Old age also had set in. The sorrow-stricken King sought the advice of his finally Kulapati Vasishtha. As Guru, instructed by Vasishtha he performed the putrakaama sacrifice. Soon the three queens conceived. Four sons were born to them: Rama to Kausalya, Bharata to Lakshmana Kaikeyi and Shatrughna to Sumitra. They grew up as the priceless jewels of Ikshvaku dynasty. At the right time they all got married: Rama to Sita, Lakshmana to Urmila, Bharata to Mandavi and Satrughna to Srutakirti. Thus Sarayu reflected heavenly splendour. Dasaratha forgot the blind eyes of the old sage who had cursed him long ago unable to bear the loss of his darling son.

(Enters Sumantra)

SUMANTRA: Who's there?

SOOTRADHARA: (Wearing his headgear and bowing in obeisance) Here I am, Sir!

SUMANTRA: Let all servants assemble in front of the palace.

SOOTRADHARA: They are awaiting orders, Sir.

SUMANTRA: Good!

(He retires)

SOOTRADHARA: That was Sumantra, the chief of the eight ministers of the King. He is also His Highness's charioteer. He looks graver than usual. This is the moment that decides the future of Kosala. Look there! The Royal Court is in session, discussing the momentous issue. Chieftains and Governors and Kings from far and near are assembled here. The decision to declare the eldest son as Crown Prince would be made soon. There! The court has risen!

(Sootradhara moves away reverentially. Sumantra enters again.)

The eldest son of SUMANTRA: His Highness will be installed as Crown Prince tomorrow. Let the Royal Messengers carry this auspicious news across the length and breadth of the country!

SOOTRADHARA: Be it so, Sir! (Trumpets blare)

SUMANTRA: Let Kosala celebrate the joyous occasion. Let the streets and houses wear the festive look. Let there be fragrance everywhere. Let flags and festoons grace the royal paths. Let the army join in the royal courtyard. Let drummers and courtesans fill the second gate. Let a hundred thousand Brahmins be given rice and ghee at the dawn of day....

SOOTRADHARA: Be it so, Sir!

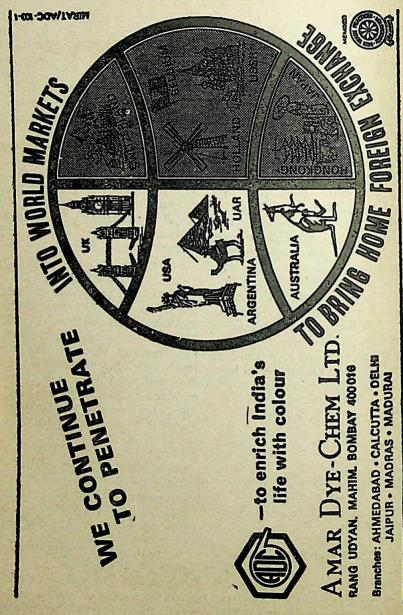
SUMANTRA: Be gone to Kulapati Vasishtha! Take his orders and then you may leave.

SOOTRADHARA: Yes, Sir! Sootradhara enters. (Vasishtha

bows to him.) SUMANTRA: May it please your

Holiness to give orders. VASISHTHA: Everything required for the installation should reach the sacrificial altar well before day

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break. Gifts of gold and silver and precious stones; pure honey and ghee; fried paddy, seeds, flowers and kusa grass; a royal chariot drawn by four horses and army representing the four wings; elephants, umbrellas and flagpoles; crown and leopard skin, seedstalks of all grains; white garlands and fresh clothes; a white bull with gold-rimmed horns; eight virgins and six gold-pitchers filled with the holy water of the Ganges and the sea.

SOOTRADHARA: Everything will be got ready, Sir!

(Sootradhara leaves) SUMANTRA: Holy One! Highness's life mission is accomplished. Our hearts are filled with happiness. The Prince who vanquished Bhargava Rama will wear Kosala's crown tomorrow morning. Yes. I shall bring the Crown

Prince here.

(Good humour-VASISHTHA: edly) Crown Prince? Wait. When the bejewelled crown is set on his head over the flowing holy waters, when the King himself has called him by his royal title, then will come our turn to address him Crown Prince.

The people have SUMANTRA: crowned him long ago. He is the holy dawn of Kosalal

(Sumantra goes) VASISHTHA: Yes. Rama is the enchanter of the world. But can this universal worship be sustained for all days to come? Will this popular acclaim attend royal throne all the time? I haven't seen it happening, be that'll be Rama's test.

announces, (Sootradhara Royal Highness, Queen Kausalya." Kausalya who is on the verge of old age, enters. Anxiety is writ large on

her face.)

KAUSALYA: Salutations to the Holy one! Have my prayers been answered, Sir?

VASISHTHA: When you gave birth to Rama, your prayers were answered. Your son is going to be installed as Crown Prince tomorrow.

KAUSALYA: Tomorrow? Sure? Is it tomorrow, Sir? Oh, Bhagwan! All glory to Aryaputra! If I ever have annoyed him in my thought, word or deed, that kind-hearted one has forgiven me. I am happy. All my dreams have come true. No more will I have to grieve over the sorrow of living with co-wives. All that I wish for now is the final deliverance. Tomorrow, by daybreak my son will wear the crown

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VISIT

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of Kosala. The holy waters from the seven seas will lavel his head tomorrow. My darling son will ride in state in the Royal chariot attended by the Royal army with the inmates of the antahpura looking on! Oh Lord of the worlds! I leave my precious darling in your protective hands....!

VASISHTHA: Daughter, where have your patience and self-control gone? The one who ought to have waited in the inner apartment has come to the Royal Palace! You have thrown all the gravity of a Royal Queen to the winds and are twittering like the birds

in the rising sky.

KAUSALYA: Excuse me, Sir. There can only be one dawn in the dark life of this poor soul. Let the sight of that dawn turn the four corners ruddy! Let the clouds flit across the sky! Let the birds twitter away! This is the last wish and the last expectation of this humble soul.

VASISHTHA: Will it be that even Kausalya has lost the eyes to see the greatness of her husband? Remember, daughter, what sustains old Dasaratha are truth and Dharma. And Rama is dearer to him than his life. He knows it more than anyone else that there is no other head to wear the crown of Kosala.

KAUSALYA: Sir, it is not that Kausalya doesn't understand Aryaputra. Her grievance has been that he couldn't understand her. Yet, she has no more complaints now.

VASISHTHA: Daughter, it is one's

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duty to forgive children and the great ones when they go wrong. Sceptred souls are always aflame. Let them rest for a moment in the coolness of a loving glance.

KAUSALYA: Sir, hasn't Kaikeyi been promised the country?

VASISHTHA: Haven't you forgotten it yet?

KAUSALYA: No wife will ever forget the marriage-pledge given to a co-wife by her husband that her son shall rule the country.

VASISHTHA: It's true that Kaikeyi's father insisted on that then. Which father wouldn't wish to ensure the security of his daughter given away in marriage and taken to an alien country? Aswapati knew that any stone would melt in the proximity of the flames of his beloved daughter's beauty. Remember you hadn't blessed Dasaratha with a son then. Don't you think that that also had contributed to his agreeing to give the pledge asked of him? But Aswapati is no more. Rama is Kaikeyi's darling 100. When she sees Bharata's elder brother her face also glows with tenderness like the eastern sky at dawn. When you both feel like caressing the image of your lord you run to him and not to anyone

KAUSALYA: I agree. But isn't a marriage-pledge a solemn promise? And isn't a promise unbreakable, like inviolable truth?

VASISHTHA: Daughter, it looks as though your presence of mind

is all but gone. If the recipient does not want to receive how can a giver keep his pledge? Kaikeyi's bride-price was the country, I remember. But she hasn't asked for it so far. Her son is not ambitious to become the King. Bharata is Dharma incarnate; he is conqueror of his senses and one who takes pride in being his elder brother's attendant.

KAUSALYA: All right. What if Kaikeyi asks for the country?

VASISHTHA: All right. Do you think Bharata will accept the crown even if granted?

KAUSALYA: Oh, no! I know he loves me more than he does his own mother.

VASISHTHA: The maternal instinct is stronger in you, daughter. The princes have realized that. Nobody needs to teach Bharata that Rama is the eldest and the eldest in the family is heir to the throne. Remember, Rama and Bharata will teach generations after generations what fraternal love is and how strong and sacred a bond it is. Daughter, your son will bring fame to Ayodhya... When the news of the coronation was announced that great assembly was thrilled with joy.

KAUSALYA: Sir, I have a doubt. When all dignitaries were invited, how come Yudhaajit of Kekaya and King Janaka of Mithila were left out?

VASISHTHA: Don't you know that Kekaya and Mithila are not

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the tributaries of Ayodhya? Isn't Kekaya a foreign land? Why should they be bothered after all? Won't they come to know of this auspicious news as the time comes?

KAUSALYA: Excuse me, Sir. Don't you think Bharata and Shatrughana who have gone on vacation to their uncle's country ought to have been informed of this?

VASISHTHA: They are very far. Even otherwise they will be informed when Rama and Lakshmana get to know of this...Child, you are worrying yourself too much. Let it not be forgotten that though you are a mother, you are the Queen of the King of Kosala...This is a day for rejoicing. Do go and get ready to receive Arya-

putra. It is not from the lobbies that Her Royal Highness of Ayodhya should know of the coronation.

KAUSALYA: Sir, what is more gratifying to the scorched earth than the refreshing rains! I wouldn't complain about Aryaputra not informing me in the antahpura.

(Rama, a youth of 25, enters. Kausalya sheds tears of joy.)

RAMA: (Kneeling before Vasishtha) Sir, Rama begs for your blessings.

VASISHTHA: May you live long,

son.

RAMA: (Goes near Kausalya, takes her hands and kisses them.) Whom are you waiting for, mother?

KAUSALYA: (much excited) I was waiting for you....My happiness is complete now. Aryaputra, Aryaputra...

(Sootradhara announces the arrival of Dasaratha: 'His Royal Highness, the crown jewel of Raghu's dynasty. Dasaratha, old but looking sprightly, enters. Rama bows before him. Dasaratha walks slowly towards Kausalya and puts his hands on her shoulder.)

DASARATHA: Son, you are our eldest child. You are dear to our subjects. You are going to be installed Crown Prince tomorrow. (Rama bows again) It is your duty now to lead this land to prosperity. Our subjects should always be kept happy. May the people and you be blessed. You are humble, but be it learnt that the more the humility the better. Conquer lust and anger and learn to master the

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senses. Conquer your own first, empires will lie conqured at your feet. (Rama bows again) Son, let the eight directions prostrate before you. Let the days and nights keep watch over you by turns. Let the five elements do what you want them to. Let the wheel of time turn singing glory.

RAMA: Father, I'll bear any responsibility so long as I have the blessings of my mother, my Guru

and you, Sir.

Vasishtha: Child! Let fame and

prosperity attend on you.

KAUSALYA: Son! Inform Sita of this auspicious news. Let her rejoice at it.

Vasishtha: You and your wife should be on vow today and sleep on kusa grass.

DASARATHA: Son, go to the antahpura and start the rites.

(Rama leaves, bowing to all the three. Dasaratha looks intently and with loving tenderness at Kausalya.)

Devi, who do you think has more claims on Rama—the people of Ayodhya or you? Will there ever be a quarrel on who has more maternal rights on him?

KAUSALYA: Aryaputra, the position of the Queen Mother won't

turn my head.

DASARATHA: When bow with ripe fruits people rejoice at that sight.

KAUSALYA: but.... Yes, Aryaputra,

DASARATHA: Devi, be assured. You are behind none in divine luck.

KAUSALYA: Aryaputra! I have achieved my life's fulfilment. Ayodhya and I feel proud of you and our son....

VASISHTHA: Devi, this is the day for charity. Please get ready for the ceremony.

KAUSALYA; Sir, I've arranged everything. I am afraid it's time for me to take leave.

#### (Exit Kausalya)

DASARATHA: Sir, we are getting old. Our frail body hesitates to obey the dictates of our will. But we still can regain our old vigour and strength. We feel the urge to go hunting again. Oh, those were the days when roaring wild elephants and pouncing tigers came our way. You may wonder why this old man still thinks of hunting. Our hands are itching to wield our bow and arrows.

Old age may be VASISHTHA: trying to recapture the passions and

pleasures of youth.

DASARATHA: Youth and old age are only meaningless chapters in the book of life. We can even now run a race against the swiftest deer in flight. We can still hold the rein and traverse the forest guided by the roar of wild elephants.

VASISHTHA: I certainly don't doubt you can. But don't you think such a race might land one in trouble?

DASARATHA: Maybe you are referring to the curse of the blind Rishi, don't you, Sir? Well, how is it going to take effect? We didn't shoot our arrow to kill his son.

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The boy's end was near, that's all. The old Rishi couldn't bear the grief. He cursed us. It's an old event. It's potency is gone. We have ourselves forgotten the curse. How many faltering steps does one take in childhood days? Who bothers to remember all that? Yet, we can't help rejoicing at this moment. Who's there?

(Enters Sootradhara.)

Have messengers been sent to all directions?

SOOTRADHARA: Yes, my Lord.

DASARATHA: Get a thousand cows and seven cart-loads of gold and jewels ready at the gift-hall. We shall be there when Brahmins and the poor folk assemble there.

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#### **ANNOUNCEMENT**

The prices of the following publications have been revised as under with effect from 1-4-1974.

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SOOTRADHARA: Yes, my Lord. DASARATHA: Let music flow from lutes throughout tonight in the antahpura.

SOOTRADHARA: Yes, my Lord.
DASARATHA: We want to see
Rama again, and Lakshmana also.
SOOTRADHARA: Yes, my Lord.

(Exit Sootradhara)

DASARATHA: It's the grandest festival in Ayodhya. Let everybody celebrate it with the same zest as ours....

VASISHTHA: Yes. The festival has already begun in Ayodhya. Everything will be ready before dawn.

(Enter Sumantra)

SUMANTRA: Sir, the *rish*is at the sacrificial altar are awaiting your instructions.

VASISHTHA: Yes. I'll be there in a moment. Your Royal Highness! Won't it be proper that you break the news of the coronation to Kaikevi and others?

DASARATHA: Yes. We are going to the antahpura. Sumantra, we have no greater occasion to celebrate than this. You know our wishes, don't you?

SUMANTRA: Yes, my Lord.
(Vasishtha and Sumantra exit.
Dasaratha walks about distractedly.
Slowly, lights fade out on the stage.
A streak of light falls on Dasaratha's
face.)

DASARATHA: Oh, Lord of the worlds! Why do I feel so disturbed? Ill omens keep coming in my dreams. Comets and shooting stars flit across the sky. Astrologers tell me secretly that stars of Collection. Digitized by ecangotri

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ill omen have cast their shadow on my own star. Oh, Lord Vishnu! I haven't sinned so far. Give me strength of mind for some more time. Let me have a glimpse of Rama, crowned and sceptred. After seeing Rama attended by his younger brothers and ascended on the throne, I shall willingly embrace vanaprastha or even death.

(Enters Rama)

RAMA: Rama prostrates before your holy feet, father.

(Awakened DASARATHA: by Rama's presence) Child! Have you informed Sita?

RAMA: Yes, Sir.

DASARATHA: Well, how did she receive the news? Haven't her eyes shone like blue lotus? Son, she is the Lord's gift to you. Well, have you given away the articles of gift?

RAMA: I was getting ready for

that.

DASARATHA: Meditate on your mother and perform the rites as instructed. At night....

RAMA: I am fasting, father.

DASARATHA: Yes, I know. You have been instructed on all that. At night .... (walks about agitatedly) When your brother Bharata left Ayodhya, it was time for your coronation... Bharata is known for his strict observance of Dharma. He has been conducting himself in an exemplary way. He is dear to me. All right. Who knows the minds of men? At night....

(As Dasaratha walks about in great agitation, Lakshmana enters.)

You have known about the ceremony, haven't you, son?

A lot of guidance is available in the Ramayana on the strategy for accomplishing any objective.

According to Indian traditions, there are four ways of achieving a thing, namely, Sama (concilia-tion), Dana (gifts or bribery), Bheda (sowing dissension) and Danda (uso of force).

Obviously, the use of force must be kept to the last, after the other means have been employed. Even if one's cause is just and righteous-and of course eventually such causes must succeed—one must explore all avenues before resorting to force.

It has been already mentioned that Rama, even after he came to the gates of Lanka, tried conciliation with Ravana. But when the other means fail force must be used, and used vigorously.

That is why, every effort was made to keep the defences of a kingdom and capital strong and alert; the kingdom of Kosala had a big and efficient army; Ayodhya was enclosed by strong fortifications and a deep moat, which no enemy could cross.

LAKSHMANA: Yes, father.

DASARATHA: Let Rama's best friends keep watch on him night. We leave Rama's security in your hands, son.

LAKSHMANA: I shall always

protect Big Brother.

DASARATHA: Let the guards be very vigilant tonight. Things of this sort could be obstructed any moment.

(Rama and Lakshmana bow and exit. Dasaratha looks on intently at (To be continued)

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## ... Without Comment

BY remaining outside the Government I am not doing less service to the people. -Morarii Desai

THE Government would itself be blind towards you (blind people agitating against the lock-out in the workshop for the blind) unless you yourselves speak of your problems.

-V.V. Giri. President of India

THE cabinet reshuffle has, of late, become a kind of game of musical chairs. The situation becomes worse when the main consideration behind such reshuffles is to provide ministerial berths to some fussy party-men.

-Bhupesh Gupta, M.P. (C.P.I.), Rajya Sabha.

THERE is no such thing as a shortage of workmen. There is only a shortage of men who work, which is a very different thing.

-Beverley Nichols in Spectator

THE fuel crisis will be a boon to the bicycle industry with bright prospects for exports to affluent countries. The developed countries are now compelled to go back from the automobile age to the bicycle age. The developing countries will also have to turn to bicycles.

-C. Subramaniam,

Union Minister for Industrial Development.

BY promoting collaboration, instead of unbridled competition, the (oil) crisis can be turned into the economic equivalent of the sputnik challenge of 1957. -Dr. Henry Kissinger,

U.S. Secretary of State.

I WARN the Centre that all talk of national integration will lose its meaning unless it (Centre) firmly enforced a procurement policy on surplus States. The recurring food crisis in deficit States can be solved only by stepping up procurement in surplus States and making that food available to the former.

-N.N. Wanchoo, Governor of Kerala.

#### TAILPIECE

What is the new wheat policy?

Whatever the policy is there is consensus among the wholesalers and politicians!

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## INEXPERIENCED-II

SMT. LILAVATI MUNSHI

STORY SO FAR: Sushen and Shridevi—two young, ardent lovers, full of romantic ardour and youthful dreams—get married and launch their living in a two-room chawl in crowded Bombay. He is still at college, while she, still in her teens, loves him passionately of the realities of life and the responoblivious sibilities of house-keeping. Madly in love too, he is indulgent to her for all her shortcomings. Their neighbour Padma admires the happy pair but notices Shridevi's bad house keeping and helps her. NOW READ ON

Two years elapsed after the marriage of Sushen and Shridevi. Time passed quickly for the first year or 15 months without much difficulty, but thereafter

Sushen began to become a little more serious. He loved Shridevi deeply but both of them had no idea of the responsibilities of life. Both liked orderliness, but did not know how to achieve it.

Months passed on like a long day of 'Brahma.' They did not do any work unless it was unavoidable. In such a state Shridevi did not progress much. The last two years did not improve her knowledge of setting up a house or to keep it in an orderly manner. She spent days and nights in the company of Sushen or thinking of him when he was absent. She did not find any time to study or do anything else. She was the

same inexperienced mischievous girl of those days when they were walking hand in hand on the seashore of Dumas, but now her contact with the outside world was not even that much of those days.

Although Sushen also lived in this real yet unreal make-believe world of his, he went to the college and came in contact with others. He was also reading and his contact with outside world had not stopped altogether. He had nursed many ambitions since his childhood. He did not remember them in this dreamland of love world, but slowly they began to reappear. He began to remember his ambitions. He made attempts to make Shridevi share all his ideas but Shridevi was so engrossed in him that she did not take interest in anything else.

Sushen was growing up in age as well as in experience, but Shridevi remained where she was. Sushen, though he did not love her any the less, sometimes could not help being dissatisfied, but Shridevi did not understand this mood of his. Sometimes, she was puzzled and agitated. She often looked at Sushen with child-like innocence and cried if Sushen was cross, but forgot everything else as soon as she got a word of love from him and again became the same gay girl, loving and caressing.

Sitting near the table, Sushen was reading a newspaper one morning. Shridevi brought tea for both of them. After waiting for some time she said, "Sushi, the

tea is getting cold."

Suddenly he woke up from his reverie and just said, "Yes." He took the cup in his hand but went on reading the paper. Shridevi also took the cup in her hand, but her hand shook. With an effort she controlled herself and began to take tea, but before she could take two sips she began to cry. Sushen saw this and put down his cup and went to her. "Dearest, what are you crying for? What is wrong with you?"

Hearing the question, Shridevi began to sob loudly. Sushen took her hands in his and asked again "Shri, dearest, what is wrong with you? Why are you crying?"

Shri began to cry loudly, but after some time she wiped her

tears.

Sushen eagerly asked her again: "Shri, what has happened to you?"

"Nothing." Shridevi answered and looked down.

"No, you must tell me what is wrong with you." He looked at her lovingly and Shridevi laid her head on his shoulders. "Shall I tell you?"

Yes, do."

"Sushi dearest, for some days your smile had dried up. It is not there as it was before, I feel that even for small things you lose temper though you don't show it. I have seen you looking at me and sighing as if there is something wanting in me. I cannot bear this." Again a cry escaped her.

"Each day has become like a

long year for me. You were never so aloof from me. What is wrong with you?"

"You mad girl! All these for such a small thing? It is because I have to read more. You are unnecessarily getting worried.

"Don't put me off."

"Shri, you know that the bank where father had deposited his money went into liquidation and that father has lost everything. Now I should think of my responsibility towards him in his old age. Besides, I have yet to complete my studies."

Shridevi seemed to be convinced and said, "So much anxiety for this?"

Sushen put his hand on her head. "You women feel that this is a small thing, but our whole life depends upon this," and added after a pause, "don't you think that you also should learn a few small things of life? Can we go on like this for ever? I shall have to go out for earning. I shall have to be out for the whole day. Then who will teach you and help you to do things?"

Shridevi was a little ashamed. "Yes, Su, I try very hard, but when you are with me, I cannot think of anything else and when you are away I only think of you and forget everything else. Now you shall see how much I am going to improve."

Like a child who knows that he is at fault, she tried to caress him and said coaxinglykshu Pramise and said

that you will never be angry with me..'

Suppressing sighs, Sushen said, "angry with you?" and added, "now, make things ready, otherwise I shall be late again."

Shridevi ran at once. Sushi looked at her flying feet and breathed deeply. "Oh God, she is like a flower. It is not her fault that she can only flourish on a plant of love. What does she know about the necessities of life? It is cruel to expect her to know them."

He stood still for some time and began to think again. "But why do I get dissatisfied? I love her, she is everything to me, then why this discontent?" He rubbed his forehead with his hands and again a question came to his mind.

"She is my child love. I accepted her at the dawn of my life. Why should I expect that she should look after my wants?"

"But why can't I suppress this feeling of something wanting in life. From her heart she sends forth the sweet smell of love, but can a hungry man enjoy that sweet smell? People do not marry a girl they love in order to meet their needs. But then the girl who does not understand the daily things..." Suddenly he was startled and stood up. "Oh, how such an idea came to my mind? Shri, my lovely bride." He threw away the papers and ran to help Shridevi in the kitchen.

Shridevi was preparing tea on the stove. Sushen with outstretched legs was sitting in the armchair, looking at the ceiling and thinking of something. The postman came near the door and shout-"Sushen Shantila"," Shridevi received the post and put it on the table.

Tea was ready. Shridevi spoke with hesitation. "Sushi, you will feel fresher if you have some tea."

"All right, give it to me." Sushen took the cup and drank the tea silently.

"Dearest, what is the use of being so glum? You may try

again next year."

"Shri, you do not understand how precious this one year is to me. If I had five more marks I would have passed this year. Then I would have found a job. All our money has been lost in that bank. Father can work no more. Sister is already 15. Next year they may have to think of her marriage and you.... Shri, dearest, don't take ill, but with your innocence and inexperience what will happen to you if something happens to me." While speaking his voice became tremulous. He bent his head in deep sorrow.

The child-like Shridevi saw it and said innocently, "Shu, in that case I shall come with you. How could I live without you?"

Sushen smiled wanly. "You are still a child, what do you know about life and death? It is not so

comes."

"But if I die, will you come with me?" Shri asked.

"Mad again. Let us not talk of death in the morning. Besides, I shall never allow you to die."

"Promise."

"Promise."

"Now let us see the post. Any letter from home?"

Shridevi gave him the letters and while opening one of them he spoke humorously, "Shall we go out to celebrate my having failed?" But before he could finish the sentence he looked at the letter and was startled.

His hands shook.

"Shri, father had heart failure and he.... and he...."

"What" she asked.

The letter fell from his hands and he put his two hands on his eyes and forehead.

Shridevi was confused and went

near him.

"Sushi, what has happened? Tell me." She began to cry and shouted "Oh, come, someone come, Sushi, Sushi speak out, what has happened?"

Shridevi's cry was heard by the next door neighbours. Padma's mother Motibai and her father

came rushing in.

Motibai asked, 'Shri, what has happened? Is Sushen ill?"

Sushen collected himself pushed Shridevi aside and replied to Motibai curtly: "Nothing, my father is no more." He turned to Shridevi and spoke harshly, "What easy that one can die when misery as is other on. Willy are you shouting so much?"

Shridevi was puzzled and stopped crying and looked at Sushen. Padma's father came to her rescue and spoke with worldly wisdom: 'Be patient, she is just a child. It is bad news, but it happens everybody. There is none who could be compared with Shantilal. He was a God's good man. He has gone and we all have to go some day or the other. The world goes on like this. We have to bow to His will."

Sushen stood up without speaking. Padma told Shridevi, "Have a bath, sister." Then she turned to Sushen, "Shall I prepare a bath for you too?"

"Yes, sister."

"I shall prepare the water for you just now. Come on, mother," saying this, she and her parents took Shridevi with them. Sushen looked at Shridevi's going with some annoyance.

He muttered: "Shri, will you be always like this? I have now grown up into a man, but you have retained the same childishness. You don't understand my misery or happiness and cannot share my ideals. You even cannot perceive my dreams or my aspirations. What is going to happen to us?

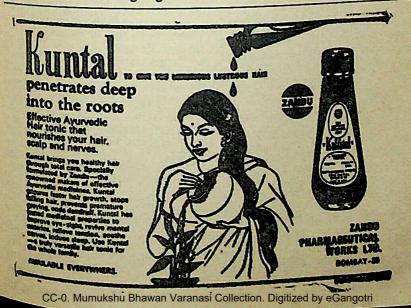
"But why do I get this selfish thought at this moment when we have this bad news of father's death? Now goodbye to studies and mental peace. I have now to fight the battle of life. My dearest dreams, do not come and trouble me any more. Now I have the responsibility to keep everybody alive and going."

Padma came and woke him up from his reverie. "Come brother,

water is getting cold."

Sushen went after her without speaking a word.

(To be continued)



# Notes and News

## BHARATIYA SANGEET & NARTAN SHIKSHAPEETH ANNUAL DAY FUNCTION 1974

BHAVAN'S Bharatiya Sangeet & Nartan Shikshapeeth celebrated its 27th Annual Day function at the Bhavan's Kanji Khetsey Sabhagriha hall, Munshi Sadan, Bombay, on March 2 and 3, 1974 which was presided over by Shri Pravinchandra V. Gandhi, a Trustee and Vice-Chairman of the Bhavan's Cultural Activities Committee.

Smt. Vyjayantimala Bali, noted Bharata Natyam dancer and Padma Shree, was the Chief Guest who distributed the prizes and books to the Shikshapeeth candidates who secured the maximum marks in the annual examination conducted by Bhatkhande Sangeet Vidyapeeth, Lucknow for Prathama, Madhyama and Visharad courses in music.

Their names are: Smt. Meena Vaiyude (Sangeet Visharad-Vocal) Tambura; Kum. (Sangeet Visharad—Vocal) Tambura; Shri Sunil Lakadawala (Sangeet Visharad-Tabla) a pair of Tabla; Smt. Asha Kirtane (Sangeet Madhyama-Vocal) Shri Chawla (Sangeet Madhyama-Sitar) Rajeev

Kum. Anuradha Pai received Dr. K. M. Munshi's special silver medal for Bharata Natyam dance as the best student of the year.

The programme began with the Bhavan's prayer followed by a brisk, enchanting vocal overture piece and a "Kabir" bhajan sung by large group of trained voices of the Sangeet Shikshapeeth.

Both the compositions, specially composed and conducted by Principal Dinkar Kaikini, were effective and highly appreciated by the audience. This was followed by Sitar-Ensemble, Tabla Trio, Khayal and Dhamar recitals in group voices.

Besides music there were Bharata Natyam and Kathak dance items performed by the students of Nartan Vibhag. Shikshapeeth's Sugam Sangest Vibhag gave two light songs sung by the students. All the items were neatly presented before the audience which was packed to capacity of the auditorium. The main function was held just before the interval.

Shri Pravinchandra V. Gandhi, while introducing the Chief Guest Smt. Vyjayantimala Bali, gave a brief history of the Shikshapeeth. Later Principal Dinkar Kaikini read out the Annual Report of the Shikshapeeth.

The prizes were given by Smt. Vyjayantimala Bali to the best students of the year, and spoke very highly about the Bhavan's cultural activities which included the Sangeet and Nartan Shikshapeeth in particular.

#### SMT. RUKMINI DEVI FELICITATED

SMT. RUKMINI DEVI, Padma Bhushan and head of Kalakshetra, the internationally famous cultural centre in Madras, was felicitated for her contributions to and achievements in the field of art and culture, by the Bharatiya Vidya Bhavan at an impressive function on March 9, at Bhavan's auditorium, Munshi Sadan, Bombay.

The function was presided over by Shri T. V. Ramanujam, President of Shanmukhananda Fine Arts and Sangeetha Sabha.

Welcoming the large gathering, Shri Pravinchandra V. Gandhi, Vice-Chairman of the Bhavan's Cultural Activities Committee, paid glowing tributes to her for her distinguished services as an exponent of Bharata Natyam, educationist, a lover of wild life, indefatigable champion of vegetarianism, builder of institutions, publicist, parliamentarian and up-holder of our precious heritage and culture. In particular he underlined her outstanding role in the resurgence of Bharata Natyam. "Her international tours staging dance-dramas have created a world forum for the understanding, learning and appreciation of Indian art and have earned for us and our country abundant goodwill," he added.

Dr. Narayana Menon, Director of National Institute of Performing Arts recalled Smt. Rukmini Devi's many contributions to the renaissance of Indian Art.

Prof. J. H. Dave, Hon. Director of the Bhavan, paid rich tributes to Smt. Rukmini Devi's contribution to art and culture. He said through riched Sanskrit.

Smt. Lilavati Munshi, former President of the Bhavan, recalled her association with Smt. Rukmini Devi

and felt happy that the Bhavan was honouring a person "who has served the cause of humanity as well as art." She also referred to her last visit to Madras when she specially went to Kalakshetra at Adyar to see the thatched roof theatre. On being impressed with that, she remarked: "in a country like ours such theatres are more suitable than those built with cement."

Shri S. Ramakrishnan, Executive Secretary of the Bhavan characterised Smt. Rukmini Devi as an 'ideal Indian, an Indian who is a harmonious blend of the best in our past and present, an Indian striving to build a better and brighter India."

The well-attended programme included speeches by eminent persons in various fields. Those who spoke were: Mrs. Mehra D. Dhala (Theosophy) President, Theosophical Lodge, Bombay; Shri Jayantilal Mankar (Animal Welfare and Vegetarian Movement), President, Animal Welfare Board; Shri Kantilal Vyas (Education), New Era School; Smt. Pupul Jayakar (Handicrafts and Handloom) and Anjali Mehr (Dance) Head of the Department, University of Baroda.

Shri T. V. Ramanujam presided over the function and praised Smt. Rukmini Devi for her many-faceted achievements. Earlier Smt. Nirupama Sheth garlanded the guests.

Smt. Rukmini Devi in her reply to the felicitations, acknowledged with gratitude the lavish tributes paid to her by all.

She appreciated the work Bharatiya Vidya Bhavan has been carrying on on the cultural front and the contribution it has made in the renaissance movement. Her own efforts in reviving the divine art of classical Bharata Natyam met with opposition in the beginning but her conviction that these arts should be understood and appreciated by the masses made



Photo taken at the function to felicitate Smt. Rukmini Devi, Padma Bhushan and Head of Kalakshetra, the internationally famous cultural centre in Madras, on March 9 at Munshi Sadan, Bhavan, Bombay. (Sitting L to R): Shri Sunl Kothari, Convenor, Bhavan's Cultural Activities Committee, Shri C. L. Ghewalla, Hon. Secretary, Dr. D. Narayana Menon Executive Director, National Vice-Chairman, Cultural Activities Committee, Shri Pravinchandra V. Gandhi, and Shri Brij Narayan of Sur Singar Samsad. Standing (right extreme) are Convenor, Cultural Activities Committee. In the Bhavan and Shri Ajit Shelh, of Kalakshetra, Madras.

her a performing dancer and to-day the art has received a social status. She further spoke on her work for animal welfare and the movement for vegetarianism.

When she was nominated a member of the Rajya Sabha she wanted to introduce the bill for prevention of cruelty to animals Since so many members—899—were trying to do something for human welfare without any success, she thought she

would try to do single-handed something for the welfare of animals.

In the end she asked young exponents of art to stick to their ideals and not waver from the chosen path.

The function was enlivened by a beautiful dance demonstration by the artistes of Kalakshetra, Madras.

It concluded wth a vote of thanks by Shri Sunil Kothari and Shri Ajit Sheth, Convenors, Bhavan's Cultural Activities Committee.

## Book Review

PILGRIMS OF THE STARS by Dilip Kumar Roy and Indira Devi (Macmillian 1973 hardback \$7.95).

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Filgrims of the Stars is the autobiographical account of the spiritual journeys of two of India's great yogis, Dilip Kumar Roy and Indira Devi. Both Roy and Devi have achieved incredible states of consciousness. That they should choose to write so personally of their struggles, exhilarations and despairs in these spiritual realms is as remarkable as it is rewarding for the reader.

What's more, this very personal account lends total credibility to the book. Even though, on the one hand, here are two "giants" of the spiritual world performing "miracles" and leading lives nothing short of fantastic relative to the Western point of view, one sees them also as thoroughly human beings. The stories they tell have the believability that an account by a close friend might have.

A renowned musician and philosopher, Roy has mingled with the spiritual greats of the country. It is a special treat that his story could not be related without an account of them. ("When I look back... I find it is the memory of personalities I have cherished that has... made me grow into what I amount to.")

We are with him visiting Gandhi in his jail cell, discussing free will with Tagore, and sitting with Ramana Maharshi in the holy temple on More Maharshi Hill.

relevant are his questionings of his own guru, Shri Aurobindo. Much of Roy's life was full of a skepticism extremely Western in nature. (He was a close friend of Bertrand Russell). Should he be initiated into Standard Sod, why didn't he give Roy a direct sign? There is great value in seeing the balance Roy's trials and misgivings on the spiritual plane make with his eventual accomplishments.

Even more than Roy, Indira Devi has manifested fantastic yogic powers. Within the pages she has written she relates samadhis (unions with the Divine), miraculous healing and predictive abilities, the transformation of dirt into prasad (food for offering), and the exuding of a sandalwood smell from her hands and feet, an experience which she transmits to those around her or even to those who might think of her across the world.

Perhaps the most amazing is Indira's "alter personality"—Mira—who guides her. From Mira, Indira has related over 800 beautiful songs—all in Hindi, a language she does

not speak.

Hearing such incidents out of the blue, one could hardly believe them. But from the light of Indira's entire life's progression, seeing her own amazement at each unfolding step in her spiritual path, one sees these mystic powers as natural outgrowths and mere sidelights of her life full of faith and devotion to the Divine.

Jim Steinberg

Most fascinating muksid Brespecially anasi Collection. Digitized by eGangotri

#### SINDHI

#### PANJA-GANJA—BHARATI

SAHITYA SIDDHANTA (A Sindhi book in Devanagari Script) by Prof. J. K. Bhavnani, published by Bagomal Tulsidas Charities, Bombay-50. Copies can be had at Hindustan Kitab Ghar, Hamam Street, Bombay, at Rs. 5-50 each, and Library edition at Rs. 7-00.

PROF. J. K. Bhavnani, at one time Head of the Department of Sindhi at St. Xavier's College, Bombay, and for many years Professor of Law as also in charge of the Labour Law Department at K. C. College, Bombay, is a writer of eminence in Sindhi litera-

ture.

His writings since the Partition amply illustrate how much the Sindhi language and literature have suffered by reason of the imposition on the Sindhis, in spite of their prevailing Devanagari script, a newly coined 52-letter Perso-Arabic alphabet, by the Britishers, many years after their

conquest of Sind.

This was done by the British East India Company, in the face of strong opposition of the entire heirarchy of the local British administration. Captain George Stack, the Assistant Commissioner of Hyderabad (Sind), strongly advocated the continuance of either the pure Devanagari script then in vogue or Khoja Muslims' variations of Devanagari script then called the Sindhi script.

His Grammar of Sindhi Language and the two Dictionaries, Sindhi to English and English to Sindhi, with the Devanagiri as the script, were printed in Germany at the expense of the then Government of India.

A more eminent linguist, Dr. Trumpp, whose services were engaged by the Britishers for writing his masterly Grammar of Sindhi Language and wrote compilation of Shah jo Rasalo too was printed at Leipzig in Germany at Government expense, was absolutely blunt in scondemnation of the new 52 left.

alphabet, as having been imposed on the Sindhis due to the policy of appeasement adopted by the British rulers, even though it was demonstrably unscientific, and obviously incapable of correctly portraying the pronunciation of a Prakrit language like Sindhi.

The subject which Prof. Bhavnani has dealt in his latest book, though forming part of the curricula of Humanities for almost all other Indian languages for nearly a century past, has remained absolutely unknown

to the Sindhi students.

About 20 years ago, in his first book—Chhanda Sugandha—published after his migration to Bombay, after he had studied the Devanagari script and several Hindi books on Kavya Sastra, Prof. Bhavnani for the first time established that owing to their unawareness of the "Chhanda" system of prosody some Sindhi scholars who had not deeply studied the real form of the poetry Abdul Latif had characterised it as 'barbarous', i.e. of uneducated rural folk; and as devoid of any prosodial system, when as a matter of fact, the verse forms deployed by them were, 'doha', 'soratha', 'vio 'chaupoi' and other chhandas. 'vidhata',

The five 'ganjas', i.e. Treasuries which form part of Prof. Bhavnani's new book, include, besides the Chanda Sastra, the Natya Sastra, the Rasa Sastra the Alankar Sastra and Sahitya Sastra, the topics whereof are not being learnt by the Sindhis for want of any book on the subjects.

A noteworthy feature of this book is the comparative study given by Prof. Bhavnani, of the English and the Persian Rhetorics with the Alankar Sastra, of the English classical metres and Persian Urooz with the chhanda werse forms, and the English and Persian literary forms as also principles of literary criticism with those of the Sanskrit origin.

The book is nicely printed by

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Shri B. B. Konnur (Panduranga), Manager, Publicity Dept., Scindia Steamships Ltd., inaugurating a ten-week Bhagavad Gita course from February 2 at the Bhavan's U. K. Centre, London. L. to R.: Swamy Bhavyananda, President, Ramakrishna Vedanta Centre, U. K., Shri Hari Prashad, President, American Aryan League who presided, Shri B. B. Konnur and Shri Mathoor Krishnamoorthi, Registrar and the Director of the course.

## PHOTO FEATURE

Shri Hari Prashad speaking on the occasion.



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Mrs. Kay Dalal giving a certificate to Mrs. C. Zajaczkowska, a student, at the Valedictory function of 13-week Ramayana course conducted by the Bhavan's U.K. Centre, London. In the middle is Shri S. Venkatachalam, Deputy Registrar, who compered the programme.

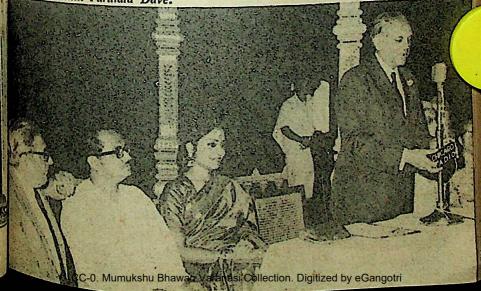


Photograph of a beautiful handiwork by Mrs. (Dr.) Kundan Shah of Bombal presented by heart 9 sha Bhavan soll. Ngi Centre, Condon.

A captivating pose by Lakshml Viswanathan whose Bharata Natyam dance performance in aid of the U.K. Centre of the Bhavan was held at Mahatma Gandhi Hall at Indian Y.M.C.A. in London on March 1.

Shri Pravinchandra V. Gandhi, Vice-Chairman, Bhavan's Cultural Activities Committee, who presided, welcoming the guests and others at the Bhavan's Bharatiya Sangeet and Nartan Shikshapeeth's 27th Annual Day on March 2 at Bhavan's Auditonium, L. to R.: Prof. J. H. Dave, Hon. Director of the Bhavan, Shri Dinkar Kaikini, Principal of the Shikshapeeth, Smt. Vyjayantimala Bali, Shri J. M. Barot and Smt. Tarulata Dave.









Kumari Anjali receiving her prize (Tambura) from Smt. Vyjayantimala Bali. Kumari Priti Murdeshwar receiving a special prize awarded by one of the members of the audience from Shri Dinkar Kaikini, Principal.



Bharata Natyam dance by the students of the Nartan Vibhag in progress.

A section of the audience at the function.



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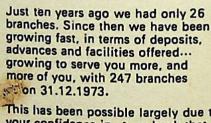
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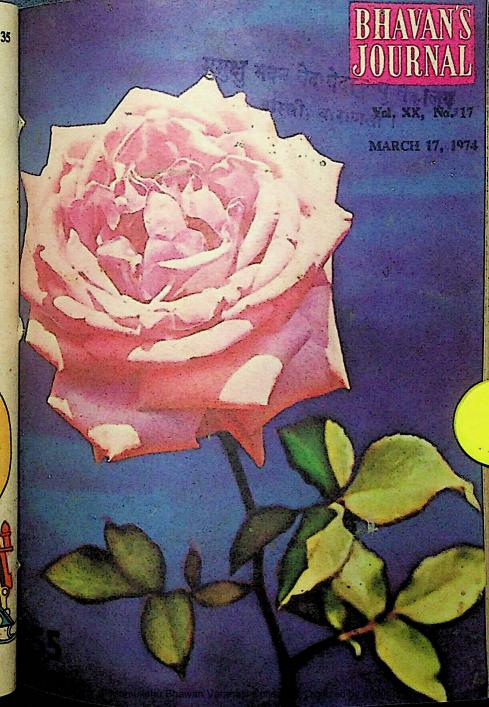
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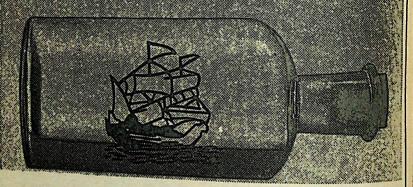
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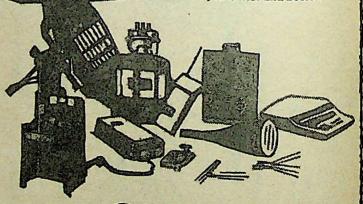
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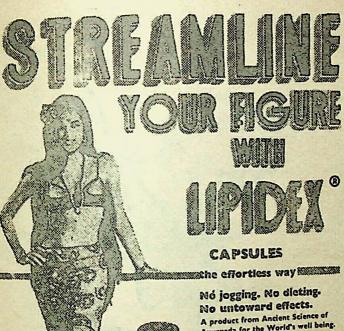


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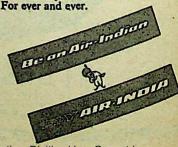
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We flew the child to Frankfurt, another airline pooled in its effort and flew him on to Mannheim.

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"The little hopeful blossom peeps, And tells of winter past:"

And tells of winter past:"

(Transparency: T. Varaprasada Rao)

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### PRAYER FOR MANLINESS

इमा ब्रह्ममेन्द्र तुभ्यं शंसि दा नृभ्यो नृणां शूर शवः। तेभिर् भव सऋतुर् येषु चाकन — नुत त्रायस्व गृणत उत स्तीन्।

These holy prayers, O God, to Thee I have sung.

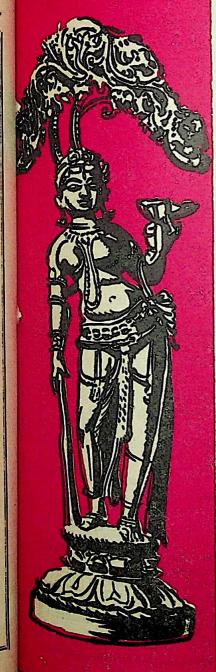
Grant to the men, the strength of men, O Hero!

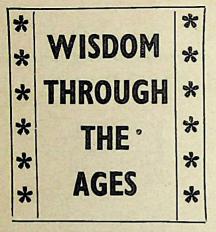
Be of one mind with them in whom Though delightest;

And protect the singers and their companions.

(R.X. 148-4)







#### **GEMS FROM GOETHE**

Talent is nurtured in solitude, character is formed in the stormy billows of the world.

We are never deceived, we deceive ourselves.

People may live as much retired from the world as they please; but sooner or later, before they are aware, they will find themselves debtor or creditor to somebody.

We know accurately only when we know little; with knowledge doubt increases.

There must (in commanding and winning, or serving and losing, suffering or triumphing) be either anvil or hammer.

It is in the half fools and the half wise that the greatest danger lies.

He is happiest, be he king or peasant who finds peace in his home.

Life is the childhood of our immortality.

One man's word is no man's word; we should quietly hear both sides.

A useless life is an early death.

Modern poets mix too much water with their ink.

Science and art belong to the whole world and before them vanish the barriers of nationality.

He who is firm in will moulds the world to himself.

Wisdom is only formed in truth.

-Compiled by M. M. Joshi

#### A CORRECTION

In the 'Gems from Swami Vivekananda' (Page 12, Bhavan's Journal, dt. February 17, 1974), first line in column 2 should read as "all selfishness is contraction" and not 'selflessness' as erroneously printed.—Ed.

# Kulapati Vani

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# Overwhelming Bigness

EVERYTHING is big—growing bureaucracy, galloping technology, advancing science. Governments are big; so is business. The bigness of things has invaded literature in the shape of mass production of ephemeral values.

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The press is being given more and more to bigger sensations, to advertising bigger crimes and scandals, to bigger entertainment and amusement. The cinema and the novels, not to be left behind, are big with sex and violence.

We are so overpowered with this bigness that we have no patience to ponder over the dignity of character (Satyam), the rich-

ness of love (Shivam), or the beauty of a rich and fulfilled life (Sundaram). We have no time to develop a sense of proportion, much less to contemplate on things and deeds in their intrinsic value.

Even the Universities, which are traditional homes of discipline, are growing bigger like service-stations for the current needs of society.

Eminent educationists have spoken disparagingly of the changing shape of modern education. Not unoften have they characterised the educational profession as lacking in quality, thoroughness, seriousness and integrity.

### Echoes from Eternity-2

# What I Have Learnt

GURU NANAK

I have turned my heart into a boat:

I have searched in every sea:

I have dwelt by rivers and streams:

I have bathed at places of pilgrimage:

I have lived in forests and glades:

I have eaten bitter and sweet:

I have seen remotest regions:

Yes: I have beheld heavens upon heavens:

And this have I learnt

That he is true to his faith

Who loveth God and Man

And serving all, abideth in the Good!

I belong to no sect:

I adore but One God!

And I see Him in the Earth below

And the Heavens above

And in all directions!

Courtesy: Gleanings from the Gurubani by T. L. Vaswani (East and West Series).

# Latib Shah & Shaikh Mohamad

Two Muslim saints and devotees of Panduranga

SMT. SAVITRIBAI KHANOLKAR

LATIB SHAH was a Muslim and vet follower of the well known saint Eknath of the 16th century. He became a fervent devotee of Krishna and his abhangas are suffused with renunciation of the world of Maya and deep longing for the realisation of God.

"By the Guru's grace," he proclaims, "all is attainable."

The Muslim king who heard of him, sent soldiers over to fetch him. But since they would not return, he went himself to investigate the mystery.

There indeed was Latib reciting to an attentive audience the beauties of the Bhagavata and explaining the meaning of the same in words exuding devoted feelings for God.

Behind him stood a large frescoe on the wall, depicting Sri Krishna standing by while Radha offered him a pan.

"What is this," cried the Badshah who wanted to disrupt the meeting. "Why isn't Krishna eating the pan offered by Radha?"

Latib Shah turned to the picture

gracing the wall and folding his palms he prayed: "O Lord, do accept the pan proffered by Radha."

Then and there, to the surprise of all, the picture seemed to come to life and as Sri Krishna opened his mouth, Radha placed the pan between his lips.

The king was wonderstruck and fell at the feet of Latib Shah.

Latib Shah left some abhangas in Hindi, where he sees the whole world as a play of the Lord, from which a Guru alone has the power to rescue one.

#### Shaikh Mohamad

Shaikh Mohamad was born in 1565, the son of Raje Mohamad and Punhalesha.

Raje Mohamad learnt yoga under Chand Bodhale. He was a contemporary of Shivaji's grand-father Maloji Bhonsle, who took him to Makarapur and left him there in the care of a good Sadhu. One Sunday, as he sat in deep meditation on the river ghats, a snake bit him thrice, but Shaikh



Mohamad prayed to the Sad-Guru of Advaita (the school of oneness), and came to no harm.

He wrote later a book on yoga called Yoga Sangram and sent it over to Kashi with two of his disciples, but the Brahmins threw it into the Ganga.

Shaikh Mohamad came to know of it through his yogic powers and sent two more disciples to retrieve it. When they at last asked the Brahmins to return the manuscript, one of them went down the ghats pointing at the water and there for all to see, was the book, floating down the river and coming ashore, in perfect condition.

One day as he was conducting a kirtan and katha, he suddenly

leapt up in the air and caught how of a corner of the mandap clot and rubbed it very vigorous, before resuming his seat and the katha.

The participants however war, ed to know the reason of the strange behaviour and Shaith Mohamad informed them that the mandap under which the great saint Tukaram was holding a kiriana at the same time, in Dehu, had caught fire and so he put it out from here.

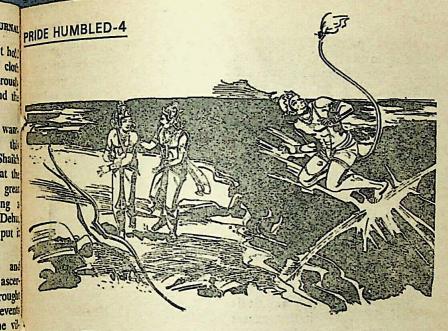
People were nonplussed and sent the Patil to Dehu to ascertain the facts. After he brought back the news that these events had actually taken place, the villagers were convinced of Shails Mohamad's earnestness and respected him all the more.

But they asked him why hadn't Panduranga extinguished the fire on the spot; surely he still has his devotees' good at heart?

"That," said Shaikh Mohamad "is exactly what he did. We what are here to do his bidding as his servants, did the job for him from a distance. That why He showed me what happed at Dehu."

His abhangas, in Marath I breathe of the Truth that is the essence of all things and which must be realised in this very like if one is blessed with a realise a Guru.

(Copyright: Authority



## Pride of Archery

A. S. P. AYYAR

"Such, in the fond illusion of my heart,
Such picture would I at that time have made;
And seen the soul of truth in every part,
A steadfast peace that might not be betrayed.
So once it would have been—'tis so no more;
I have submitted to a new control:
A power is gone which nothing can restore;
A deep distress hath humanized my soul.'

(Christian hymn)

War, Krishna and Arjuna were laking a walk by the side of the lumna. Arjuna was getting very krishna why Rama should have a land-bridge to Ceylon when a uthor was could have quite the laken all his troops across.

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'Perhaps,' he added, 'Rama was not, after all, so great an archer. I could have easily managed to transport all the men with a bridge of arrows.'

'The soldiers of Rama were enormous in size,' said Sri Krishna.

'What if they were?' asked

'Well, then,' said Sri Krishna,

intending to teach Arjuna a lesson. 'there is one soldier of Rama still alive. You construct a bridge of arrows and transport him at least across this river Jumna.'

'How ridiculously easy!' said Arjuna, and soon constructed a bridge of arrows across the river. Sri Krishna called Hanuman and asked him to cross the river by the bridge. Hanuman shrugged his shoulders.

'Arjuna! Hanuman perhaps thinks that the bridge is not strong enough. Please see whether your bridge is perfect,' said Sri Krishna.

'Perfect!' replied Arjuna. 'It is the unfamiliarity of it that causes his doubt in Hanuman.'

'Hanuman, cross the bridge without fear,' ordered Sri Krishna.

Hanuman placed one foot on the bridge of arrows which came tumbling down into the river with a crash. The monkey jumped back to the shore in disgust.

Arjuna threw down his might bow and arrows and declared that after such a disgrace, he was un-

fit to fight again.

'Don't be dejected, Arjuna,' said Krishna, 'Even Rama could no do it. What wonder then if you failed? Come pick up your box and arrows and hereafter don't try to belittle the famous warrion of old.'

Arjuna learnt a much-needel lesson, and put Hanuman's figur on his flag which came to be know or monkeras 'Kapi-Dhwaja' flag.

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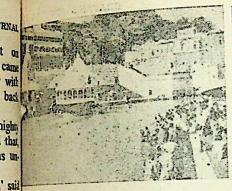
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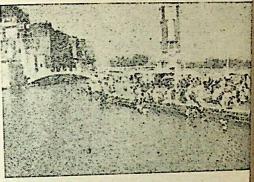
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Two views of Har-Ki-Pauri, the main bathing ghat at Hardwar during the Kumbh Mela festival which is on from February 20 (Mahasivaratri) to April 13 (Baisakhi Day). Left: The river scene with the temples on the bank. Right: The clock tower to indicate the exact auspicious moment is also seen.

# Kumbh Mela At Hardwar

TILAK RAJ GOSWAMI

THIS is the month when all roads will be leading to Hardwar. Kumbh fair, an occasion for one of the biggest congregations of Hindus in the country, will start

The city with its mela area will put on a festive garb. All types of people including men and women, young and old, stout and infirm, will be pouring in from every corner of the country. It has been estimated that about five to six million people will visit Hardwar during this mela period. The govemmental authorities and social service bodies are making every effort to keep the city and mela area in good shape.

The origin of Kumbh Mela is traced to a mythological episode, Years and years ago, while churning the Primal Ocean, the Devas (gods) and Asuras (demons) found a pitcher (Kumbh) filled with nectar. A quarrel ensued between them for the possession of this sacred Kumbh.

The story of Kumbh

Jayant, son of God Indra, snatched away the Kumbh and ran away. The gods namely, Brahaspati, Chandrma, Surya and Shani, also accompanied him. The Asuras were pursuing them but in vain. During this journey for 12 years some drops of nectar fell over four places, namely, Nasik, Ujjain, Hardwar and Prayag.

The touch of these holy drops sanctified these places and gave them extraordinary religious importance. Since then after at an interval of 12 years Kumbh Parvas are celebrated in these four places. Of these Prayag (Allahabad) holds the highest importance.

The ancient and celebrated city of Hardwar stands at a beautiful spot on the right bank of the Ganga and at the foot of the Siwaliks, the mountain-chain being pierced here by the great gorge through which the river enters the plains. Our religious scriptures like Padampurana and Skandapurana tell us the high religious importance of Hardwar. Hardwar has borne several names. It was at one time called Kapila, after a celebrated sage whose dwelling is commemorated in the Kapilasthan.

The name Kapila is supposed to be identical with the Kutila men-

tioned by Timur.

Another common name is Gangadwar or the Gate of Ganga, by which it was known at least as early as the seventh century and this is generally employed by the Muslim historians. The Chinese traveller Hiuen Tsang described the town as Mo-Yu-lo, which is most probably Mayura or Mayapur, the southern suburb of Hardwar.

Even the present name varies, Hardwar being derived from an appellation of Shiva while Haridwar is obtained from Hari, a synonym of Vishnu, each being claimed as correct by the votaries of the respective deities.

Abul Fazl, the court historian of Akbar, refers to Maya or Haridwara, and Tom Coryat who visited the place in the days of Jehangir, speaks of "Haridwara, the capital of Siva."

In its passage through the gorge the Ganga has a width of about half a mile and it follows several channels, of which the westernmost takes off about two miles above the town and rejoins the main river below Kankhal. Hardwar is situated on the bank of this channel, and the river front with its succession of ghats and temples is extremely picturesque.

Har Ki Pairi or Pauri is the main bathing ghat, so called for the imprint of Lord Vishnu's feel shown on a stone built in the wall. According to scriptures this is the spot where the drop of nectar fell from the sacred Kumbh.

The Puranas state that near the Har Ki Pauri, Raja Shivet performed a big yajna and invoked Lord Brahma and Vishnu to appear there. The Gods obliged the Raja

The ghat, the most sacred of all the holy places at Hardwar, with originally very small. As lakhs as lakhs of pilgrims rush to reach the sacred pool on the arrival of the propitious moment the results were often disastrous.

In order to avert disastrous start pedes the Government constructs the present ghats with a sufficient

number of steps of good width.

Adjoining the Har Ki Pauri is the Gangadura temple, the largest and most important of all the Hardwar shrines. It is visited by all who come in pilgrims, great fair. good to the deal of trade is carried on during the fair, and on such occasions the nearby narrow bazar presents a very lively and absorbing spectacle.

About four or five furlongs away from Har Ki Pauri there is a sacred tank known as Bhimgoda. tradition is to the effect that Bhima, one of the five Pandava brothers, while here to guide the Ganga in its descent, got a kick from his horse which formed the hollow in the rock now known as Bhimghora or Bhimgoda tank.

South of Gangadwara comes a succession of temples and monasteries ending with the temple of Sarvanath. In Kanakhala, the principal temple stands in the southern extremity of the city and it is called Daksha, or more properly the Daksheswara.

According to Puranas, this is the place where Lord Mahadeo spoiled the yajna of Raja Daksha, and where Sati or Uma, the daughter of Daksha and spouse of Mahadeo, immolated hereself in the fire. In Kanakhala, Gita Bhavan built by the Punjab Sanatan Dharma Sabha is also a centre of attraction for the pilgrims. The shrines of Mansadevi and Chandidevi standing on the nearby hillocks have their own religious importance.

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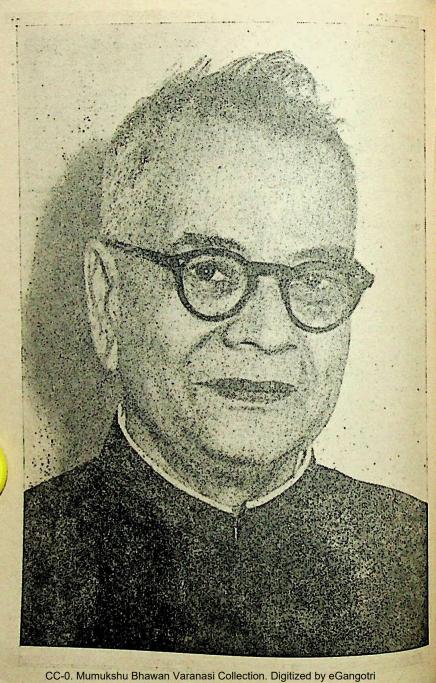
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# T. T. K. Is No More

ORDINARILY, men on deathbed think about things mundane and personal—welfare of kith and kin, disposal of properties, arrangement of business affairs....

But Shri T.T. Krishnamachari was not of the ordinary mould. Before departing from this world, what was uppermost in his mind was his dear country. He pulled his friend Shri Kamaraj near him and told him: "You must look after this country."

How like a true and sincere patriot!

"T.T.K." as he was affectionately known across the country, is no more. He died on March 7 at Madras at the age of 74 and his mortal remains were consigned to flames with police honours at the Mylapore crematorium.

But thinking of the man when he is no longer in our midst, we tend, and naturally so, to think of his sterling qualities of head and heart.

An enterprising businessmanturned politician, Shri T.T. Krishnamachari was a master of finance and economics. In his ministerial assignments in the Central Cabinet in charge of industry, commerce, finance, etc., he displayed a rare knowledge of economics that few

men in power can boast of. He was called the financial wizard, a wise and valiant statesman, a man of keen intellect, brilliant ideas, initiative and drive, a good administrator and an ardent patriot.

What endeared him to his intimate friends and colleagues, among whom was Pandit Nehru at the top, was his heart, a heart full of sympathy and consideration for others. Compassion coursed through his veins.

Such was the man. He had a keen ear for classical music. In the enlightened circles of the Madras Music Academy, he could be seen discussing some finer points of music with others.

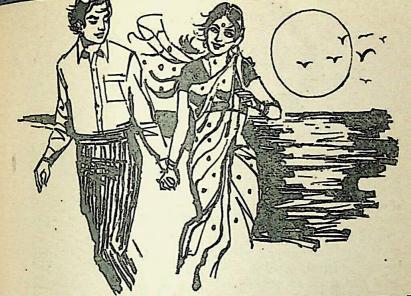
The rift in the Congress worried him much. He was one of the few who made earnest attempts to close the breach. What motivated him to do that except the good of his country at heart! As if to confirm his convictions, the leaders of the two Congress parties have now come together which made T.T.K. very happy.

A catologue of his distinguished services for the country in various capacities would be too long for any newspaper column. He shared with Nehru an impatience to see that the country was economically sound and strong and did his best to develop it along right lines.



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# INEXPERIENCED-I

SMT. LILAVATI MUNSHI

Translation by the author of a Gujarati story written more than 45 years ago)

ON the seashore of Dumas, a young man of 18 and a girl of 15 were walking hand in hand. The girl's face was beaming with child-like innocence. A streak of her hair was flying in the air. She was slim and her figure was showing signs of an undeveloped beauty.

The young man was also slim and tall. His eyes were shining, but it was difficult to say whether that light was of the intellect or of emotions. His clear face had an attraction of a kind.

Both were in high spirits and in-

different to the passer-by. In their mind there was place for none else in the whole world but themselves. The passers-by also looked at them with curiosity as the two did not care to hide their happiness from others.

"Devdi, dearest, next month we shall get married. It was decided last night," Sushen pressed the hand of Shridevi with affection and

spoke.

"I am so glad." Shridevi breathed with happiness. "Now I don't like to wait even for a minute. Why should we wait so long to get married?" she queried.

Sushen was the son of a wellto-do middle class parents of Surat. Shridevi was the only daughter of a widowed mother. Being neighbours, in a way both of them were brought up together.

Sushen had come with his parents for change stayinge Dayakor Sanatorium for spending his holidays. Shridevi also had come there with her maternal uncle for a change. From childhood it was believed that the two were going to get married when they grew up and because of that, none objected to their going out or playing together. Today also they had come together for a walk on the seashore.

"Then you have to come with me to Bombay. Father and mother were talking of getting a rented room for us immediately after our marriage. Mother said, "The boy's health is getting spoiled because he has to take food in a lodge." You won't believe how much I rejoiced hearing that talk," Sushen said with a chuckle.

"Coming to Bombay with you?"
Shridevi clapped her hands. "How nice? I shall now tell aunty to come to Bombay to sermonise me."

"We shall go every day for a walk on the seashore. I shall read you the story of *Gulabsingh* which you like so much and in which the letters of Rama appear. We shall buy a small cooker which means less trouble for cooking. I know

you will be alone when I go to the College but that can't be helped. During that time you may write to me nice letters. Shri, Your letters are so beautiful! Then on holidays we shall go for outing to Kanheri Caves and Ghodbunder and such other places. Isn't it nice, Shri? You and I alone. We wouldn't need anybody else in the wide world."

Sushen began to dream of his future life. His face beamed with extreme happiness.

"Sushi, Can I call you Sushi there?" People may say that I cannot address my husband that way." Shridevi began to have doubts.

"Why not? I am always going to be with you, my little Goddess."

"And then?"

"What then? There was a Sushi and there was a Shri, both got married and enjoyed life ever afterwards."

Shridevi patted the back of Sushen. "You are always mischievous. But I am nervous. I even don't know how to set up a house. I can only cook khichdi, puri, and some vegetables. Mother doesn't allow me to do anything and there—what will happen there and what shall I do?"

"Silly, I shall always be with you there and mind you, simple food is the best food for health. People waste so much time unnecessarily in cooking and eating. Don't you worry. I also know a little bit of cooking.

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"But Sushi, I don't know how to dress well nor do I know how to have new hair styles like city girls. Won't you then feel that I am a simple village girl?" Shridevi's eyes showed mischief.

"Oh, that? I shall beautifully part your hair and I shall myself put your sari pin in proper place.

I know everything."

"Where did you learn all these?" Shridevi queried in doubt. Then she added: "No dear, I am going to be what I am."

"Mad again. I like you as you are, but on occasions if you want to dress up, that also I can manage. I am not only your husband but your friend and I am going to be your maid as well. You will see how much we shall enjoy."

"Oh, Sushi," Shridevi pressed his hand lovingly and they both walked on unconcerned.

#### II

The impatient Shridevi and Sushen got married at last and set up a house in Bombay. small rooms in the Kandawadi Chawl was their home. A room 12 feet long and 8 feet wide was their sitting-cum-bed room combined, and, a very small room, half the size of the front room, was their kitchen-cum-dining but in their mind that small place was even better and bigger than

They hardly mixed with others and never felt the need for any company. They did not every care in CC-0. Mumukshu Bhawarp Care in Collection. Digitized by eGangotri

to arrange their house. The whole day they were infatuated and happy in each other's company.

On two sigris water was boiling in two vessels in the kitchen-one for dal and one for dhokla (a Gujarati preparation very similar to idli).

Sitting near the boiling pot of dal, Shridevi was watching the grains coming up and down. In Sushen's meantime came voice, "Shri, Is the food ready?"

"The dal does not cook. Shall I

put some soda in it?"

"It will be ready in a short time, come out and sit with me. Time will seem longer if one goes on waiting impatiently."

"But you will be late for your

college."

"I won't be, and what does it matter if I am late for a day?"

Shridevi put down the ladle and came out and sat near Sushen. How can Sushen read when Shridevi was sitting so near? "Shri, you are looking very lovely today. Let me do your hair."

"But my dal?"

"It will be all right."

And taking a comb in his hand, Sushen started combing her hair.

"Look, how nice you look when I part your hair from this angle.

You look like a fairy."

He lifted her face in his hands and looked at it for some time. "That daughter of Sir Sunderlal is not half as beautiful as you are now."

"You liar!" He held a looking "See for glass before her face. vourself whether I am right or not." Shridevi laughed. Sushen went on looking at the dimples on her cheeks with admiration.

"Oh, the dal is burning. how the smell comes." Shridevi ran to the kitchen. "Oh, Sushi! It has become like a crust, and what has happened to the dhokla? They are just not cooked."

Sushen came in making a wry face and looked at both the preparations.

"Leave them alone. Both are useless."

"But then what will you eat?" Shridevi asked and immediately remembered. "Mother has some jam and I can cook fresh bread for you. Will it be all right?"

"Why do you worry when we have such nice food to eat?" Sushen spoke with enthusiasm. "You prepare bread and in the meantime I shall have my bath."

"Oh, I forgot to put coal in the boiler," Shridevi was almost in tears. "Sushi, I really don't know a thing. I am not able to look

after your needs."

"Mad again," Sushen began to pacify her. "This boiling water for dhokla is ready and unused. It is clean and aplenty. Give me that water for bath." Shridevi's tears dried up at once. "Oh, I did not think of it." She gave him the hot water from the vessel and began to prepare the bread (Rotali)

but were all the same edible.

Sushen took his bath and both of those half-baked some bread with jam. In their mind this food was even better than the nectar of Gods.

After breakfast Shri found our somewhere betel-nuts and a nut cracker. She asked: "When will you come back, Sushi?"

"As soon as the college is over."

"Come soon. I feel lonely when you are out." Sushen patted her and went away.

Shridevi stood in the gallery till he was out of sight. came and sat in the arm chair with closed eyes. After some time she muttered 'Sushi, Sushi," smile hovered on her lips.

named girl A 14-year-old Padma, a next door neighbour, came and stood at the door step and was looking at Shridevi. After some time she said, "Shri sister, are you meditating?"

Shridevi opened her eyes and "Oh, bashfully looked at her. Padmaben, Do come in. just sitting for a little while as I was feeling lonely."

laughed. soon," Padma "Sushenbhai has just gone oul Have you had your meal or not

yet."

Shridevi blushed. She could not help blurting out: "Oh, Padma ben, we had so much fun today It so happened that the dal was burnt and dhokla could not be

which came out in many shapes Collecti What pitrappered in then?"

"I made some Rotali and we ate it with some jam sent by mother."

Padma looked round and saw the state of the house. She pitied this inexperienced girl. She looked at the table too. Sushen's books were lying scattered here there haphazardly. She "Sister, what are these books for?"

"They are his. You know he studies in the College."

"May I see them?"

"Yes, of course. Do look at them. Sometimes he reads them to me too!"

Shri took one or two books in her hands and put them back in the same state. Padma pretended to look at them and while putting them back she arranged the table, as if she was doing it accidentally.

"Shriben, you finish your work, then we shall sit and talk. Shall I help you?" And without waiting for the answer she began folding Sushen's clothes lying in a heap in the arm chair. In a short time she put everything in its proper place. Shri looked at her admiringly.

"Padmaben, your hands are like a magic wand. Whatever you touch becomes orderly. Why do I not know all these?"

"Don't worry. In a few days you will become very smart. Why not put those vessels also in their places?" Saying that, Padma began to help.

Before marriage Shridevi and

joyments, but after coming to Bombay they never took the trouble of tidying up their own home. When Sushen was not in the College they remained in the house like birds in a nest and never thought of making any contacts with the outer world.

#### III

One day Sushen suddenly got an idea. He was keeping Shri in that one room like a prisoner. "Poor thing, she must be feeling very lonely," he thought, "all my promises are useless."

With this thought in mind he could not feel happy in the College that day and came earlier. He came with flying steps on the staircase. When he came near the door, he saw Shridevi showing something to Padma.

He eagerly called out, "Shri."

She hid his photo as soon as she saw him. Her eyes began to dance. She ran towards the door. 'Sushi, Padmaben has made very nice chiwda for you today."

"Well," Sushen spoke without paying any attention. Padma felt a little hurt by such indifference, but Sushen had no eyes to see that. He was bubbling with enthusiasm because he was taking Shridevi out. "Come on, get ready soon" and he began to change his clothes.

"This coat button has come out.

Will you please fix it up?"

"I shall find out the thread and Sushen had dreamtks of many venanas rediction. Digitized by eGangotri



coming to Bombay she had no time to think of such trivialities like a thread and needle. They got lost somewhere because of neglect. Sushen hanging his coat on his shoulder, went on observing Shridevi's graceful movements. At last he said, "Don't worry, we are getting late. Let us go."

Both of them got ready after half an hour. Padma went on watching the fun. Sushen did not like it. He became a little annoyed.

"Shri, how long?"

"Oh, I am ready," she said and turning to Padma added: "Padmaben, please close the door and keep the key with you. You may sit down here if you like and read." Thus saying hurriedly she went out with Sushen.

Padma stood up, and saw them going from the balcony. She came in and going near the table she opened two or three books, but without looking at the pages she muttered. "What a happy couple? Shall I get such happiness in my life? How happy she and Sushen are? His love for Shridevi is wonderful. And what beautiful name they have, Shridevi and Sushen, Shridevi and Sushen."

A dove sitting on the window still flapped its wings. Padma casually looked at the bird. She did not know how long she was sitting like that, but it was evening when she woke up.

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However miserable life may be, death has its terror for mankind. Should it be so? In fact, the right attitude to and understanding of death should help us live our lives better, richer, and fuller. And the way to do it is dealt with in a series of articles beginning with this by the learned author-Ed.

### FEAR OF DEATH

Causes of fear and how to eliminate them

SRIMAD PARIJATHAKANNAN

THE outstanding attitude associated with death is one of fear. This fear is based upon the—at present-mental uncertainty as to the fact of immortality.

Beyond the proven fact of some form of survival, established by the physical research groups, immortality or the permanent existence of what we usually mean when we speak of the "I" remains as yet in the realm of wishful thinking or of belief,

Putting it very simply, the question which the theme of death arouses is: where is the "I", the occupying tenant of the body, when that body is relinquished and disintegrates? Is there, in the last analysis, an occupying tenant?

less search for assurance upon this subject; this search culminates today in the numerous societies which are occupying themselves with the attempt to prove immortality and to penetrate into those vastnesses of the spirit which apparently give sanctuary to that "Î" which has been the actor on the physical plane and which has hitherto baffled the most earnest seeker.

The theme of death must be approached with as much of the spirit of normalcy and of scientific investigation as we can manage.

The fear complex of humanity finds its point of entrance into man's consciousness through the fact of dying; failure to survive Human history records the end- is the basic fear; and yet it is the CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri commonest phenomenon upon the planet. Bear that in mind.

The act of dying is the great universal ritual which governs our entire planetary life, but only in the human family and faintly, very faintly, in the animal kingdom is the reaction to fear found. Could you but see the etheric world as those on the inner side of life experience and see it, you would see (going on ceaselessly and without any pause) the great planetary act of restitution.

The fear and morbidness which the subject of death usually evokes, and the unwillingness to face it with understanding are due to the emphasis which people lay upon the fact of the physical body and the facility with which they identify themselves with it; it is based also upon an innate fear of loneliness and the loss of the familiar.

Yet the loneliness which eventuates after death, when the man finds himself without a physical vehicle, is as nothing compared to the loneliness of birth.

At birth, the soul finds itself in new surroundings and immersed in a body which is at first totally incompetent to take care of itself or to establish intelligent contact with surrounding conditions for a long period of time.

The man comes into incarnation with no recollection as to the identity or the significance to him of the group of souls in bodies with which he finds himself in relationship; this loneliness only disap-

pears gradually as he makes his own personality contacts, discovers those who are congenial to him and eventually gathers around him those whom he calls his friends

After death this is not so, for the man finds on the other side of the veil those whom he knows and who have been connected with him in physical plane life, and he is never alone as human beings understand loneliness; he is also conscious of those still in physical bodies; he can see them, he can tune in on their emotions, and also upon their thinking, for the physical brain, being non-existent, no longer acts as a deterrent.

You must always bear in mind that the consciousness remains the same whether in physical incarnation or out of incarnation, and that development can be carried on with even greater ease than when limited and conditioned by the brain consciousness. Could you but see a little further into the matter, you would learn that death releases the individualised life into a less cramped and confined existence.

It is the physical plane life that is the purgatory, but life experience is the school of drastic discipline. Let us not fear death of that which lies beyond it. Freedom from the limitations of the physical body is of real beneficence.

As humanity becomes sources conscious, death will be seen as an

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"ordered" process, carried out in full consciousness and with understanding of cyclic purpose. This will naturally end the fear at present rampant, and will also arrest the tendency to suicide, evidenced increasingly in these difficult times.

The soul, we are told, must return to the one who gave it. To date that has been an enforced and dreaded restitution, one which engenders fear and which leads men and women everywhere to clamour for the healing of the physical body, over-emphasising its importance and making them regard the prolongation of earthly existence as the most important factor in their lives.

During the next cycle, these wrong attitudes must come to an end; death will become a normal and understood process—as normal as the process of birth, though evolving less pain and fear.

There is a big difference now between the scientific method of bringing people into incarnation and the perfectly blind and often frightened and surely ignorant way in which we usher them out of incarnation.

I am dealing with the theme of death as it makes its presence felt through disease or through old age. I am not referring to death as it comes through war or accident, through murder or through suicide. These causes of death, and other causes, come under a totally different directive aprocess has tellection. Digitized by eGangotri

they may not even involve the karma of a man or his individual destiny, as in the case of war.

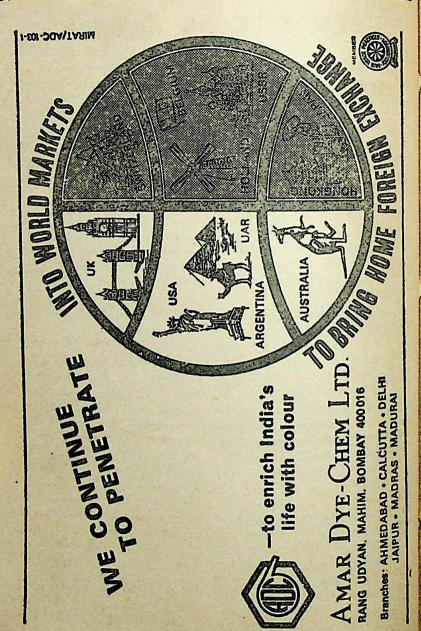
The cycle in which we now live has been the greatest destruction of human forms in the history of our planet. There has been no destruction of human beings. Because of this wholesale destruction. humanity has made a very rapid advance towards a more serene attitude in connection with death.

This is not yet apparent but-in a few years' time-the new attitude will begin to be marked and the fear of death will begin to die out in the world.

This will also be largely due to the increased sensitivity of the human response apparatus, leading to a turning inward or to a new orientation of the human mind, with unpredictable results.

The hope of the future, and the hope of our release from this illfounded fear, lie in the shifting of our emphasis to the fact of the eternal soul and to the necessity for that soul to live spiritually, constructively and divinely within the material vehicles.

In the meantime, let a new attitude to death be cultivated and a new science of death be inaugurated. Let it cease to be the one thing we cannot control and which inevitably defeats us and let us begin to control our passing over to the other side, and to understand somewhat the technique of transi-000



### Scientists on Religion

The most beautiful thing we can experience is the mysterious. It is the source of all true art and science.

-Albert Einstein

Nature is the time-vesture of God that reveals Him to the wise and hides from the foolish.

-Carlyle

The person who thinks there can be any real conflict between science and religion must be either very young in science, or very ignorant of religion.

-Prof. Henry

Those who speak of the incompatibility of science and religion either make science say what it never said or make religion say what it never taught.

-Pope Pius XI

Science ever has been and ever must be, the safeguard of religion.

-Sir David Brewter

. Nature is but a name for the effect whose cause is God. -Cowper

Study nature as the countenance of God.

-Charles Kingsley

Physical science reads through the sense of touch like a blind man, and the supply of books in Braille type on the spiritual life is very small. -Austin O'Malley

As knowledge advances, science ceases to scoff at religion; and religion ceases to frown on science. The hour of mockery by the by the one, and of reproof by the other is passing away. They will mutually illuminate the wisdom, power and grace of God. -O. W. Holmes

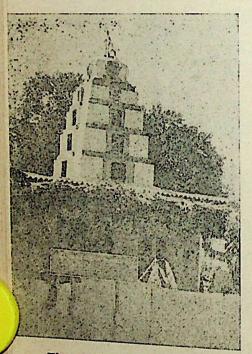
Science is but a mere heap of facts, not a golden chain of truths, if we refuse to link it to the throne of God.

-F. P. Cobbe

(Courtesy: Atm-vichar)

### R HOME FOR HANUMAN

which a mother dreamt and her son built — NADIG KRISHNA MURTHY



The temple of Sri Varadanjaneya Swami in Anavatti, Shimoga District of Mysore State, built by the author in fulfilment of a promise to his mother.

TT was the last day of September 1948. Returning to motherland after completing my higher studies in the U.S. I had come to Anavati to meet my parents and relatives. Hundreds of friends, elders, acquaintances youngsters and affectionately welcomed me at the bus stand. I was the first person in the town to have gone abroad Several people had come just out of curiosity to see how I looked and what I had become. The must have been surprised to find that I had not changed ever so slightly in my dress, speech of demeanour.

I reached home. I offered prostrations to God. I bowed to my parents and greeted my relatives.

My mother with a heart full of joy and controlling tears of joy said: "Oh Krishna! You have come!"

"Mother dear, why do you so this? Hadn't I told you that would come back definitely!" I said to the delight of all.

"I didn't forget what I said (Father) had told me," I said "What was it?" asked my younges sister Padmayati.

For God's work, help always comes from everywhere; and unexpectedly from far off lands like America where, people of different of faith come forward with money for a temple project in India—induced initially by friendship and then by a firm faith in one God for one world—undertaken to fulfil a promise to his mother by the author, a distinguished journalist of Mysore, and Professor and Head of the Department, Post-Graduate Studies and Research in Journalism, University of Mysore.

"I never touched meat and wine. I was cooking myself. Everything vegetarian was available there—rice, dhal and vegetables."

My father who was standing nearby, beamed with a smile and said: "Yet you must take *Pancha-gavyal* today." "What of that. By all means I will," I readily agreed.

"Will you carry out another wish

of mine?" asked Dada.

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"Oh. Yes. Quite easy. Tell me what's in your mind," I said. My fear was that I might be coaxed to marry a girl chosen for me. Then I had not been employed. Nor had I any idea of marrying.

"Look, Krishna! It is nearly 25 years since your grandfather died. His relics have been carefully preserved in the mango grove in the backyard. Thinking of immersing them in the holy Triveni² confluence, I have kept them as such. I have now lost my sight. You should take me to the Triveni and help me immerse them in the holy confluence!" he said.

"This is all! We shall start tomorrow," I replied, I was

greatly relieved as my fears proved to be unfounded.

"There's another wish of mine; you should fulfil it also," said my father in a serious tone.

"Tell me, please; it will also be

done."

When my father said, "After my death my relics too should be immersed in the Sangam," I was

a little agitated in mind.

"Why talk of it now? Of course, it will also be done. Please don't worry, I'll immerse your relics in the *Triveni Sangam* in the very month of your demise. I'll pray that our father's soul should get eternal peace earlier than your father! It is a promise." There was laughter all around.

We decided to start for Kasi and Prayag that very week. There is a large mango grove behind our house. Father had forgotten

2. The meeting of three rivers, Ganga, Yamuna and Saraswati, the invisible river.

3. The confluence of three rivers.

<sup>1.</sup> The five constituents namely, curds, honey, cow's urine, plantain and ghee, which make up the sacred sweet, believed to purify one of all sins.

under which particular mango tree he had kept the grandfather's relics. My brother Prahlada Rao dug up at the roots of four or five mango trees and found it out at last. Father's excitement knew no bounds at the sight of the holy relics.

Journey to Triveni

I started on 'Kasi pilgrimage' accompanied by my mother, father, Gopala Rao, a close relative of my father, his son and daughter-in-law.

After performing the annual rites in Kasi, we went to Allahabad. A priest by name Krishnacharya of Mysore lives there. Halting with him for the night, we fixed up the immersion rites for the next day.

Allahabad is the sacred place of the confluence of Ganga, Jamuna and Saraswati. Thousands of people perform ceremonial rites on its holy banks. We too pitched upon a suitable place and began the programme of Asthi Visarjana.<sup>4</sup> All of us first had a dip in Triveni.

Our Dada was shedding tears of joy. He wouldn't let go his hold on the bundle of relics insisting on carrying it himself. After bathing in the river, as instructed by Purohit Krishnacharya, finishing the asthi sanchayana rites, and holding the asthi bundle in his hands, he entered the Triveni Sangam. He called us also. Mother

too, wading through the river, came to the holy confluence. After chanting the mantras (hymns) the Purohit asked our father to immerse the relics. With intense devotion, father dipped the asthithrice in the river and slowly let it afloat. Filled to the brim with joy, our 70 year-old father, though deprived of sight, shook himself free from my grip and jumped with rapture. The Purohit and I pulled him out and brought him to the bank.

"Krishna! Today my mind is at peace. Look, I had cherished this wish for a long time. I have done my duty." So saying father started crying. Our eyes too became wet with tears.

Proceeding to Gaya from Allahabad and after seeing the sacred places of pilgrimage in the South on our way, we returned to Anavatti. The asthi visarjana pilgrimage to Kasi was also a Vijaya Yatra (victory pilgrimage) to Dada.

After returning home father performed the 'feeding ceremony.' The dinner of Brahmins was going on. Addressing himself to the Brahmins, he said: "Krishna has promised that he will consign my asthi in the Triveni in the very month of my death."

One of the Purohits remarked: "Your Krishnamurthy has crossed the seven seas. Is it very difficult for him to go to the Triveni?"

Dada left us on the morning of March 24, 1965. While perform-

<sup>4.</sup> Immersion of bones in the holy river.

ing Puja (worship) on the sacred anniversary of Sree Vadiraja Swamy,<sup>5</sup> he fell down from the worship platform. It was sufficient cause to take him to the eternal bosom of God. I was present there when it happened. I still remember the words father uttered: "Krishna! What arrangements are you making? Nothing need be done now. Alas! Silly dear! Can a withered tree ever

the same Allahabad, the same Triveni Sangam and the same Krishnacharya were there.

"Come to fulfil your promise to your father?" inquired Krishnacharya.

"Yes: it's just one month since he passed away," I replied.

After completing the rituals of Sraaddha (the ceremony) on the holy banks of the Ganga-in the Triveni Sangam at the same spot



THE AUTHOR: He took his M.A. in Journalism from Missouri University and Diploma in English Literature from London University. He was the first person to get a doctorate in journalism for his research work on Indian journalism which has also won him Golden Jubilee award and many other laurels both at home and abroad. Author of several books in English and Kannada, he has travelled widely in the West, as a UNESCO Fellow, as an invitee of the British Government and as a visiting professor in American universities besides as a consultant on journalism education.

blossom? Tomorrow or the day after-that's all-but don't forget about the asthi."

# Father's death

The very next day father breathed his last. Then he was 87. On the third day after the passing away of father, the asthi was collected and carefully preserved. After the funeral rites I brought a part of the asthi to Mysore. Consigning it to Paschimavahini of Kaveri Sangama, I started on pilgrimage to Kasi. The same Kasi, -I immersed the holy relics of my father; like him I too jumped and frisked. Greatly satisfied that I had carried out father's dearest wish, I returned home and told the entire story of the asthi visarjana to my eagerly waiting mother. She said nothing.

She was sitting in a corner in trance. Could she be absorbed in God-thinking of the salvation of her departed husband, after 65 years of living together, sharing the bitter and sweet of life?

My mother hails from Dharwar. 5. One of the Waishing Range Saints ranasi Shoe cowas Digited by eGangotri

Nadiger family in Mangalavarapet, Dharwar. Her father Narayana Rao was a highly popular respected Taluk Chief. He had five daughters and two sons. The elder son was a judge-late Ramanath Rao. My mother was the second among the daughters. The name given to her by her parents was Sarasakka (Saraswati). After marriage she was called Kamalabai the husband's home. father, Nadig Narasinga Rao and his forefathers were of a deeply religious and pious nature though engaged in worldly duties. Without daily bath, Sandhyavandana6 and the worship of the family deity, they never started any other work. To whichever place they went, they were in the habit of going to temples and sacred places, meeting religious heads and learned purohits and listening to the reading of scriptures and Harikathas.7 I have often heard people of these parts calling my father "a saint in white clothes"8 in view of his extreme piety and devotion.

My maternal uncle was a popular judge. He had worked as a judge in various places like Dharwar, Ranebennur, Gadag, Karwar, Athani, Bylahongala, Belgaum and even Sangli. Though he had a religious disposition, there was no

6. Prayers offered to "Gayathri" every morning and evening.

8. Usually, the saints wear robes. Mumukshu Bhawan Varanasi Colleanaya) carne bre CAmayatti with

rigid orthodoxy at home. But he was endowed with a unique giftthe gift of carving idols. He was quite an adept at it. He had been engaged in this kind of sculpture from his very young days. little idol carved by him in white marble in Sree Dattatreya temple in Dharwar can be seen even today.

Way back 30 years ago, Nadagir Ramanatha Rao was then working as Munsif in Ranebennur. When he went to nearby Sangur he picked up a shinning black stone on the banks of the Varada river. At once he felt a keen urge to Getting carve an idol out of it. a horsethis stone loaded onto carriage, he returned to Raneben-After continuously carving the result for 30 days. beautiful idol of Sree Anjaneyaswamy. The idol was lovely and it During his to all. was shown vacation visit to Dharwar, numersee it and ous friends went to praised its beauty.

What should be done with the idol now? No answer was forthcoming to this question.

Ramanatha Rao himself called his sister Sarasakka (my mother) and said: "Sarasakka! Please take this idol with you to Anavatti Both of you are devoted worship You may pers of God. worship at home or arrange for its worship in a temple. Let it not be kept without proper worship.

Thus the idol of Sree Varadan

<sup>7.</sup> God's story:—A custom of rendering scriptural stories in a musical way.

parents and adorned the 'worship platform' in our house.

Ever since, my mother longed to see that Sree Varadanjaneya was installed duly in any one of the temples and proper worship arranged. She used to tell all her relatives the story of how this idol came to our home and remarked proudly: "This is the idol my brother Ramu has carved. He has given it to us for worship."

It was about 10 years ago. I had gone to Anavatti from Mysore for summer holidays. I was chatting with my parents. Talking of this and that, mother broached

the subject:

"It is 20 years since our Ramu gave us the idol of Sree Anjaneya. It has still not found a place in any temple."

I said, "Mother, tell me what is in your mind. Let us do it. Why worry so greatly about it?"

# Get Hanumappa installed

"See that it is installed in nearby Sree Hanumantha temple after arranging a small feast and see that it gets into a temple. Not proper to keep it long at home. This must go into a temple."

"All right," I said.

At once I consulted the manager of Sree Hanumantha Temple, Sri Maddi Shantacharya. He gladly agreed. Having decided on getting the installation performed at cost in the ensuing summer, we budgeted for Rs. 200 CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri



Mrs. Nadig Kamala Bai, the author's mother.

Strange are the ways of God. The summer approached. Father passed away. My plans for getting Sree Hanuman idol installed stopped there.

After the obsequies of my father were over, our mother did not stir out of the place for a whole year. She did not raise the topic of the idol installation.

Next year, she came to Mysore and stayed with me for months. Then this topic came up

again:

"Krishna, as for your father, he left us for ever. Our Hanuman never got installed. How greatly your father would have rejoiced if it had happened when he was alive! See that this is done somehow at least during this summer." Mother unburdened her heart with great sorrow.

"Mother! Whatever happens this time, this shall be done. After you return home, find out an auspicious day." With these words I

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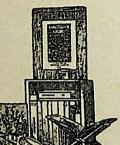
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THE LITTLE FLOWEBGICO by MADRAS-600017

Mother went back to Anavatti in January 1967. It happened to

be her last visit to Mysore.

I went to Anavatti in April for father's annual ceremony. As soon as I met mother I said with joy, "There is a very auspicious day in the middle of this June. Then I will come and see that your Hanumappa is installed in the temple."

# Fragrant camphor and musk

As I was about to board the bus for Mysore, mother said, "For the Puja of Maruti bring some excellent Pacchakarpura (fragrant camphor), high quality musk for teertha9 and also pumpkin. Don't forget." I assured her I would bring all of them without fail.

I came to Anavatti on June 6. I had brought all the things mentioned by dear mother-fragrant comphor, musk, pumpkin and all. But she herself was no more. I ran to the cremation ground to offer my last prostrations. I offered pranams with all my devotion to her soul there itself. I applied her holy ashes on my forehead and felt sanctified "Alas! alas! While you were alive. Hanuman was not installed in the temple," I sobbed and wept with bitter anguish.

Mother had died all of a sud-9. Holy water.

10. Sanctified water offered to the departed soul by the kith and kin and and other friends.

11. Rice offering made in the name of the departed soul which is believed to bring salvation.

den. Having kept everything ready in the morning for preparing mango salad and sweet cakes, she went to the backyard for ablutions never to return. The doctor told me later how it happened. She had died of cerebral haemorrhage. Mother was then 81 years old.

Instead of installation ceremonies, my mother's death ceremonies began. We are four brothers. We performed the obsequies under the guidance of our eldest brother.

It was the tenth day-the day of Dharmodaka10 (holy water). Our Nadgir circle of relatives is very large. Some hundreds of people had gathered. Kamala Bai was one of the most beloved persons in the entire family. One by one they offered Dharmodaka and left. Many others of the town too offered Dharmodaka.

# Crow Feeding

The Pinda11 (Food offering) was kept ready for eating by crows on a plantain leaf. It was kept at the foot of the mango tree. It was 1 'O' clock in the afternoon. There were no crows around anywhere. The only crow that was seen was sitting on the top of the tree. However much called, it would not come. We got tired of shouting ka, ka. It was two by then.

Purohit Sri Dattam Bhatta remarked: "Look, it's significance is like this. If your mother had any particular wish at the time of death, crows don't touch the food. Let me know if there was any such thing." At once, I said, "She had cherished a keen desire to see that the idol of Sree Anjaneya in our home, was installed in the temple. I had promised her. I wanted it to be done this June. Fate willed otherwise."

"In that case are you going to arrange for it? Will you get the temple built and the idol install-

ed?" the Purohit urged.

"Yes. Here and now I make this promise to my mother." I couldn't control my cries even as I uttered these words.

No sooner did I make my promise than hundreds of crows crying ka, ka came from nowhere and carried away the plantain leaf with rice and ate the food.

It became the talk of the town everywhere that day. 'The crows ate the holy rice offered for the peace of the departed Kamala Bai; the son has promised to build a temple.'

I had made the promise to mother, the temple must be built ...and no money. At least Rs. 5,000/- was required for the purpose.

I consulted my brother with my brother Prahlada Rao. He assured me by saying, "Don't be afraid. I am with you. Decide on the place. I will begin the work from tomorrow."

I met the leading citizens of the town—the Chairman of the Village Panchayat. A few prominent citi-

zens offered advice and proposals regarding the location of the site. "There is no temple in Nehrunagar (an extension); build a temple here," they urged. There was a little space closely adjoining Nehrunagar on the right of the meeting place of all the four roads of the town. With the help of the Chairman I got the site from the Village Panchayat for a very small sum.

### Brother no more

The work began. The foundation work was over. But that time mother's annual ceremony also was due. All of us met again. They were all happy to see the site of the temple.

Pallanna himself came forward to shoulder the entire responsibility of building the temple. Mother was very fond of him. May be for that reason within four days of the annual ceremony Pallanna joined mother; he was no more. I lost my great support in my brother's demise.

How shall I ever complete the temple plan? I was living in My sore. Let it be as God wills, I said to myself and took courage and started the building work from where Pallanna had left. I sapart all the money I realised from the land that came to my share.

Elders said: "Krishnamurth, instead of spending all the mone on the temple from your own porget, get some funds from the public also. They will also have

chance of sharing the sacred work. It enhances the merit also."

I got an appeal printed and sent it round to all friends and relations. It brought Rs. 1,000/- in response. Whenever I got holidays and whenever funds were available, I used to visit my place and attend to the temple work. Many people spontaneously came forward to help me; some showed sympathy for the cause. My boyhood friend Venkoba Rao used to be with me all through the temple building work.

The construction of the tower time for was completed. The placing the peak was fast approaching. My widowed sister Seetakka said, "Krishna, it seems that he who builds a temple should not himself erect the peak. Arrange for the building of the peak by

someone else."

a

I came to Mysore and casually mentioned to Sri Raghavendra Rao Habbu what my sister had told me. At once he said, "Why do you worry? I will see to the building of the peak. Tell me the amount you need and I will give it."

The building of the peak was over. I had taken an architect Bombe Boraiah from Mysore to build the tower and the peak.

The tower was completed and also the peak. The temple too was ready. Brother Ramanna living in Bangalore took up the responsibility of building the roof. The eldest brother Raghanna took charge

of overall supervision of the temple. Pallanna's son Keshava looked after the remaining work. Thus after three years with the generous help of elders, friends, relatives and the local people, the splendid temple was built. My modest estimate of just Rs. 5,000/- rose to Rs. 25,000/-. Some people remarked that Nadig's father-in-law, being a wealthy man, might have paid the amount. Some others said that I might have won a prize in the lottery. Of course, if I had asked father-in-law, he would have paid the money. But I did not. I had bought lottery tickets but got nothing. The money spent on the construction of the temple was mostly paid by me and my brothers.

The monetary help from brothers was there. But whenever it was not adequate, help came from somewhere-not only money but materials also. That is why I say that there is the unseen hand of Anjaneya also in this work.

Once four bags of cement were. urgently required; there was no money on hand, no cement in town. After stopping the work, I left for Kubatur, a nearby village. The big house at the town gate. was Shanbhog Shankara Rao's. He enquired: "At what stage is the. temple, Krishna Rao?" I mentioned the cement shortage. "Why are you so much worried about it?" he said and, calling his eldest son, asked him to take the cement bags in their tractor straight to the temple at once. Asked about the price, he said it was his mite.

Another time Rs. 1.000/- was required. The temple floor had to be plastered with cement. One day all of a sudden the postman delivered an envelope. It was from America. Thinking that it was the usual monthly letter from my Professor Dr. Howard Long, I opened it. I was surprised to find a hundred dollar cheque in it. had written: "Contribution to the temple from me and 48 editors who travelled with you in Japan." Six months back in 1969 the Professor and I had toured Japan in the company of 48 editors of American Weeklies. I had mentioned about my temple. Help had come right on time.

I came to Anavatti on leave 16 days before the installation. I had invited several distinguished people. A very big Pandal<sup>12</sup> was required for holding meetings and feeding hundreds of people and Rs. 3,000 was required for the celebrations and erecting the Pandal. The services of a number of volunteers were also essential. Not knowing what to do I sat helplessly with folded hands.

About in the afternoon, Sree Mallappa of Savanahalli, the President of Anavatti General Hostel, came that way. Seeing me sitting helplessly he said, "First take off your hands from your head." I took off my hands. I told him my

12. A sort of canopy or shamiana to hold festivities or functions.

problem of erecting the Pandal, "Go ahead with the work. The areca trees will be ready for your Pandal by tomorrow," he said, Next day by 9 a.m. 200 areca trees were transported in his tractor. Mallappa had them cut in his own garden and sent them.

Shri Narayanacharya and Sarvodaya leader Sri Mallikarjuna Gowda of Ennekoppa worked shoulder to shoulder. Shivanna the local carpenter assumed the

role of an engineer.

Shri Mallappa who came to see the Pandal erected, felt that a plantain tree should adorn each one of the pillars and got a hundred of them sent. The green leaves and the plantains and buntings were also ready for decorating the Pandal. My friend, Murthy from far off Tirthahalli Lakshmikanthappa sent leaves, areca nuts, betel leaves and plantains.

I can't but express my deepest gratitude to all of them. I feel it also as God's grace.

# Installation celebrations

Exactly at 8.45 on the bright and auspicious morning of Magha Suddha Panchami, Friday January 21, 1972, devotees gathered in thousands in the sacred precincts of Sree Varadanjaneya Swami temple in Anavatti. The deafening sound of the ringing of bells and the beating of Jagate (cymbals) rent the air. It was a glittering spectacle—the magnificent temple

decorated with arches and buntings, shinning with dazzling electric

lights.

After a bath in the holy Varada river flowing four miles away from Anavatti, His Holiness Sree Visvesha Teertha Swami of Sree Pejavar Mutt of Udipi arrived in a grand procession to the built temple. The ritvic Brahmins chanted the Vedic hymns. Came the most auspicious moment idol installation (Silpa Yoga). The preliminary homas connected with Jaladhivasa (Immersion in water), Shayyadhivasa through sleep), Dhanyadhivasa (Immersion in grains), Kalasadhivasa (Immersion in purified water) had been duly and most punctiliously performed earlier by Sree Lakshminarayana Acharya Udipi. Punctually at 8.45, taking up in his hands the lovely idol of Sree Anjaneya, the Swamiji installed it by placing it on the decorated seat to the tune of the chanting of Vedas and ringing of bells in the presence of a large number of devotees.

Hanumappa got into the temple. The crowd of devotees present on the occasion burst into joyous

shouts of "Sree Varadanjaneya Swami Govinda! Govinda!"

Overcome with emotion shedding tears of joy I stood there dumb, gazing at the portrait of my mother on the temple wall. I felt supremely satisfied that I had fulfilled my promise to mother. I prostrated to God.

As thousands of devotees were returning home after offering prostrations to Sree Varadanjaneya, a very old woman came in search of me and said: "Krishnamurti! You are indeed fortunate. Your mother Kamala Bai is a very blessed soul. If sons are born, they should be like you. You have fulfilled your promise to your Mother. Anyway you have discharged your debt to mother!"

Prostrating to her I simply said: " Is it ever possible to discharge one's debt to Mother and Motherland?" The old woman stood there looking at me.

Just at that moment the sound of the temple bell was heard as if to signify the truth of my words.

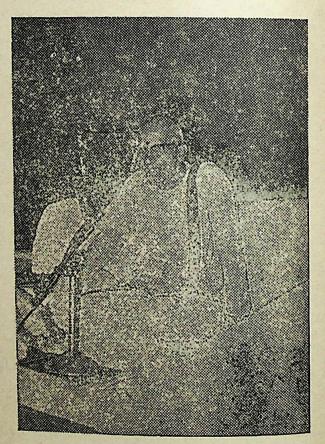
Mangalarthi13 was being performed for Sree Varadanjaneya Swami.

13. Waving of lights.

Men fear thought as they fear nothing else on earth-more than ruin, more even than death. Thought is subversive and revolutionary, destruction destructive and terrible; thought is merciless to privilege, established institutions institutions and comfortable habits; thought is anarchic and lawless, indifferent and comfortable habits; thought is anarchic and the ages. indifferent of authority, careless of the well tried wisdom of the ages.

Thought land authority, careless of the well tried wisdom of the ages. Thought looks into the pit of hell and is not afraid. It sees man, a feeble speed feeble speck, surrounded by unfathomable depths of silence; yet it bears itself. bears itself proudly, as unmoved as if it were lord of the universe. Thought is proudly, as unmoved as if it were lord of the world and the Thought is great and swift and free, the light of the world and the -Bertrand Russell chief glory of man Swift and Swift and CC-0. Multiukshu Bhawan Varanasi Collection. Digitized by eGangotri

In BHAVAN'S JOURNAL. A New Serial 'Ramanavami Number' March 31, 1974



Shri Viswanatha Satyanarayana, the celebrated Telugu poet, Padna Vibhushan, and winner of the prestigious Jnanapeetha Award for his magnum opus in Telugu, Ramayana Kalpa Vrikshamu, is being constantly asked by his admirers and readers: "Why Ramayana?" "What changes have you made?" have you made?"

No living author, he says, can escape these questions and proceeds to answer them in an exclusive series "What is Ramayana."

BEGINNING FROM THE RAMANAVAMI NUMBER DATED MARCH 31, 1974

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# They are our heroes-2

Theirs is a spontaneous readiness to take risk or sacrifice for saving others without expecting any reward; mostly they are little conscious of the possibility of publicity and public recognition of their good deeds. Hence their altruism is all the more glorious. It is but fitting that the Government is honouring them with Jeevan Raksha Padak awards and citations.

# Kumar Devida Shankar Divkar

There was not much water in the river, may be, some six to ten feet so thought Kumar Ramchandra Narayan Vetkoli, the ten-year old cowherd, who wanted to cross it, in a village called Ramrai Kolaba district of Maharashtra. And confidently he plunged into the river.

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But, as his bad stars would have it, suddenly the water level rose because of a gush from upstream and the boy was shocked to find that it was nearly twenty feet now.

When he was about to be washed away, some ladies on the river bank shouted help. On hearing their frantic a cries for succour, Kumar Devidas Shankar Divkar, boy of 15, rushed to the spot moment's without a and delay, plunged into the river and started swimming wards the boy in distress.

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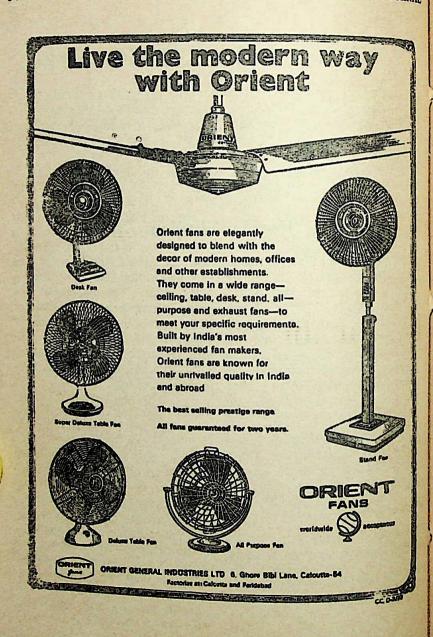
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The current was fierce, but he was determined to buffeting the boy and after the current with great effort for a considerable distance, he caught hold of the boy and brought him ashore to safety.

The boy, only 15, was no yet to Channel swimmer, save another boy, he took the risk of jumping into a rapidly rising river and was successful in his mission of saving another human being. Some are indeed cast in the heroic mould !





# What CRICKET has taught me

VIJAY MERCHANT

'Catch' some of life's invaluable morals from a game of cricket with this illustrious veteran of the game, known equally for his heart of gold as his 'matchless' game!

CRICKET is not merely a game of bat and ball played among cricketers themselves but it is a way of life to those who can absorb its lessons. Of course, there are many team games which teach many things but cricket is one game that teaches us the values of life much more than any other.

Let us start with the game itself. A cricketer has to practise very hard and often to attain the

highest standard.

He has to look after his health, nourishment and physical fitness. For this purpose he has to make many sacrifices of a personal nature and lead as straight a life as possible. He must observe discipline as a member of the team and also discipline his inner self.

No one expects him to be a saint but he must realise that although moderation in life is an excellent maxim, very few know where to draw the line between moderation and excess.

Let us take a match now. The two captains toss and one side bats while the other side fields.

CC-0. Mumukshu Bhawan Varanasi Welleumpires, take up their respec-

tive positions.

As the players come out to the field they must realise that only team-work, team spirit and discipline will enable them to score victory. They must also realise that the umpire's decision will be final and binding at all times and any resentment of the umpire's verdict will be treated as a gross breach of discipline and cricketing manners.

The players try to stop every possible run scored by the batsman and they not only take catches which come to them but have to attempt to take catches which may be impossible.

So the lesson that is learnt is "nothing ventured, nothing gained, and that unless you try for something in life you can never hope to achieve it."

Also they understand that everything tried cannot result in success but that does not mean that one should not try at all. This is a lesson which cricket teaches more than other games.

Now take the batsman. He goes out to bat against a new ball. He tries to keep the ball away from his wicket thereby building up a good defence for himself. in the larger field of life means laying a good foundation for any project he undertakes.

He then plays the new ball and leaves those alone which are not likely to get his wicket. solves not to cut the ball until the resists hooking the ball until it is old enough to be accurately hook.

In other words he exercises the greatest possible restraint to make strokes and to make runs for himself and his side until he is wellset. Thus he plays the game for the game itself and not to show off to the spectators how well he can bat.

Gradually he builds up his individual score which materially helps his team in the end. In other words he builds his structure brick by brick because he knows that "Rome was not built in a day" nor a century scored in 25 boundary hits.

He uses his experience, his restraint, his tact, his ability, his knowledge of the bowler and the finger points of bowling, and slowly but surely builds up a big innings for himself and for his side.

That is how one builds up a structure in life and one's own career.

underestimates He never bowler because he knows that out of sheer carelessness on his part he is likely to lose his wicket to the most innocuous ball or bowler.

The lesson in life is never to underestimate one's own opponents It is only when you respect the abilities of others that you get the best out of yourself.

In the 90s, they say, a crickeler Yes, many do, but not the touch cricketer who is play ball has lost its shine and the not the touch cricketer who cricketer CC-0. Mumukshi bilawand henalso ollengo for the Gashoon a cricketer

knows that his own century does not matter so much as the number of runs his side needs to achieve victory. He, therefore, does not pay any attention to the fact that he is in the 90s but carries on as if nothing has happened and gradually builds up his own century and goes on to make many more runs afterwards.

He scores his hundred and sometimes more. He has done his job, entertained the crowd, crowned his efforts with success and can well tell himself that he could have a slash, make some quick runs and go back to the pavilion and rest.

Does a real cricketer do that? No, he does not, because he knows he is only a cog in the wheel of the machinery of his team and that if he were to get out there might be a collapse and his side may be defeated.

He, therefore, without losing concentration, battles on in spite of personal fatigue, mental strain and the need for rest. He does not relax his concentration side has achieved its objective. until his

In life, a man does not merely make profits for his own existence but he works for others, does social service and tries to be helpful to the community because he feels he is a small part of a large whole and must justify his birth as a human being by being helpful to others. That is the debt which he owes to society and like a true cric-

ever measure he can by being a useful member of the community team.

While batting, a misunderstanding occurs when running between the wickets and he knows that one of the two batsmen is going to be run out. What does he do? Merely accept what is inevitable? No. he does not.

If he is the weaker of the two batsmen, he sacrifices his own wicket so that the better batsman may remain and continue to make many runs. He thus helps the side by sacrificing his own wicket.

If he is the stronger batsman, then he shouts to the other man to get out so that the side may gain ultimately by his remaining at the crease and scoring adequate number of runs.

This is not selfishness but a kind of discipline which cricket teaches and it is most helpful in life. There would be a hundred one occasions when a person has to give pride of place to the better man and he does this gracefully because he feels that the institution would prosper thereby as a result of his own sacrifice.

As a batsman comes out to bat, he is under great nervous tension. tension is distinct This nervous This nervous from nervousness. tension builds up tremendous concentration within him and when he actually starts playing the ball, he brings to bear on his play all this concentration with the result that keter he repay with attraction with the repay with the repay with attraction with the repay with the repay with attraction with the repay wit wicket and because of the concentration he is able to play the good balls very comfortably. Similar nervous tension and concentration help with big projects in life.

Finally, when the match is over and irrespective of whether his side loses or wins, he goes to the opponents in their dressing room and either congratulates them on their victory or sympathizes with them in their defeat.

In other words, he was their opponent while the games lasted but a friend outside the cricket field who believes in comradeship, companionship and fellowship. Over a cup of tea or a drink they exchange thoughts, ideas, notes and greetings.

Cricket is a game which teaches a man to be scrupulously honest and fair in the playing of it.

For instance, there have been innumerable instances where when a batsman is caught behind the wicket, he does not wait even for the umpire to give him out but starts walking back to the pavilion before the appeal is made; and there is one outstanding instance in Test Cricket when a batsman having been given not out by the umpire still declares himself out and goes back to the pavilion.

Similarly a fielder taking what appears to be a catch which is not a proper one because he has picked up the ball from the ground honestly tells the umpire that the batsman is not out while he is

the process of walking away from the wicket.

The umpire then calls him back and compliments the fielder for helping the umpire to make the game what it really should bea fair game and a gentleman's pastime.

It is here that cricket differs from every other game and enables it to be played in the highest traditions of sportsmanship. When anything unfair is done, we say "it isn't cricket." In no other game is the idiom used.

Cricket has taught me all that I have learnt and has made a man of me in the true sense of the term.

It has given me the ability to understand people, respect their ability and never underestimate their qualities.

I am in permanent debt of cricket for what it has done for me. I try to repay a part of that debt by cricket commentaries, cricket talks, sponsored broadcast programmes and helping the cricket cricket cricket or with their rehabilitation or promotion of their interests.

Even then, I know full well that when the last ball is bowled and when I wend my way towards the pavilion for the last time a major portion of my debt will remain unpaid.

Such is my debt to cricket, such is my respect and esteem for this great game.

batsman is not out while he is CC-0. Mumukshu Bhawan Varanasi Collection. Dictionartesy: Garadical Humanis

# Cliver Wendell Holmes

### AMERICAN WRITER AND HUMORIST

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Pretty much all the honest truthtelling there is in the world is done by children.

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Self-abnegation is a rare virtue that good men preach and good women practise.

To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old.

What I call a good patient is one who, having found a good physician, sticks to him till he dies.

All men are bores, except when we want them.

Apology is only egotism wrong side

A child's education should begin at least one hundred years before he is

Easy-crying widows take new husbands soonest; there's nothing like wet whether for transplanting.

Fate tried to conceal him by naming him Smith.

Give us the luxuries of life and we will dispense with necessaries.

How many people live on the reputation of the reputation they might have made.

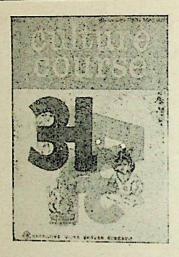
I have always considered my face a convenience rather than an ornament.

Man has his will, but woman has her way.

The man who is always worrying whether or not his soul would be damned generally has a soul that isn't worth a damn.

Nature, when she invented, manufactured, and patented her authors, contrived to make critics out of the chips that were left.

One has to dismount from an idea and get into saddle again at every parenthesis.



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Dr. G. S. Pathak, Vice-President of India:

The scheme is very well thought out and comprehensive and leaves very little to be desired.

Dr. Karan Singh:

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THE LIC's present wage bill is Rs. 40-crores per year. This is 534 per cent higher than the 1957 figure. During the same period, the LIC's renewal premium income had increased by 452 per cent.

—The Times of India

THE family planning slogan of hum do — hamare do (we two — our two) is not in serious jeopardy because of the current oil crisis. This kind of situation (oil shortage leading to a baby boom) can arise only in cold countries. In India, nine months in a year are too hot. —Smt. Indira Gandhi, Prime Minister of India

I PILOT my own helicopter and I don't need an army of security

men to guard me when I come to you (electorate).

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-Biju Patnaik, Utkal Congress leader

AN elephant which has put in 39 years of service in the forest department at Varagaliyar in the Anamalais (Tamil Nadu, India) is due to retire in October on a monthly pension of Rs. 500.

-K. Ponnuswamy, District Forest Officer

THERE are regional imbalances in population because some communities accept family planning in large numbers, while others accept it only to a limited extent.

-J.P. Yadav, M.P. (Jan Sangh)

THE Government do not discriminate between communities and it expects co-operation from all communities.

-Dr. Karan Singh, Union Minister for Health and

Family Planning.

IT is true that people sometimes do not get tickets though some seats are found vacant in the plane. Only after computerisation of reservation, these complaints can be reduced.

Union Minister of State for Tourism and Civil Aviation

### TAILPIECE

A woman was mailing the old Family Bible to a brother in a distant city.

Postal Clerk: Does this package contain anything break-

Lady: Only the Ten Commandments.



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# Notes and News

### DELHI KENDRA:

THE Eighth series of R. K. Ramadhyani Memorial Lectures were de-Mukerjee, livered by Prof. Hiren M.P. on February 2, 1974 on "Indian Thought and the Idea of Socialism".

Shri Jaisukhlal Hathi, Chairman, Delhi Kendra, was in the chair.

Prof. Mukerjee in his first lecture dealt with the three prejudices with regard to the concept of socialism in India, namely, (1) socialism is alien to Indian thought (2) Indian way of ascetic, world-denying purely transcendental and (3) caste system is the summum bonum Indian social order.

He set aside the above three prejudices and showed that thought did make room for socia-Indian ism. Tracing the concept of socia-ism to the Vedas, the Upanishads and the Epics, he brought out that materialism and philosophy were an inherent part of Indian thought.

He further asserted that the castes in ancient times were not looked upon as being due to birth but that they were based upon Guna and Karma quality of the heart of the individual and his voluntary actions which concept we find adumbrated in the Bhagavad Gita.

10

He referred to the richness variety of Indian thought and emphasized how Indian way yearned for a life rid of inequality and exploitation of one individual by another and how it aimed at the dignity of the individual and the uni-

versal welfare.

In his second lecture he took a survey of the views of Ram Mohan Roy, Bankim Chatterjee, Swami Vivekananda, Rabindra Nath Tagore, Madame Kama, Lala Lajpat Rai, Surendra Nath Pal, Chitta Ranjan Das and Subhas Chandra Bose and showed how all these great men of concept of India had their own socialism.

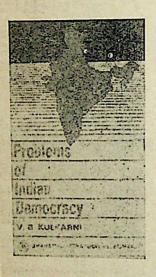
He quoted Mahatma Gandhi who propounded that nobody had any right to exploit any other person and that exploitation of an individual was a crime against humanity.

Jawaharlal Coming to Pandit Nehru he pointed out how according to Pandit Jawaharlal Nehru a classless society with equal opportunity for all was the goal to be achieved and any obstacle in the realisation of the goal had to be removed gently, if possible and forcibly, if necessary. Analysing the concept of ends and means, Prof. Mukerjee argued that if we bear in mind the lessons and the experience of history we should lay an emphasis on achieving the goal and hence employment of any means would be justified.

He appealed for a socialism rooted in Indian soil and was against any

# PROBLEMS OF INDIAN DEMOCRACY

by V. B. Kulkarni, 372 Pages, Rs. 20/-.



Here is a valuable book written by a distinguished author. Mr. Kulkarni contends that parliamentary democracy is unsuited to Indian temperament. He calls atta-tion to the fact that till the advent of the British rule, be country was accustomed for ages only to the monarchical form of government. Perhaps, the British or the Wes-minster system would have succeeded if power had been transferred to India in the nineteen twentics or in early drawal from the country was, says Mr. Kulkarni, tal but to the Congress party.

The author holds that the monopoly of governmental authority held by a single party since independence has resulted in a grave distortion of the free institutions in the country. In his view, parliamentary democracy cannot succeed urless there is an effective constitutional opportunities. sition with the capacity to provide alternative government. Seeing how fragmented the parties ranged against the Congress are, he despairs of any such healthy development in the country in the foreseeable future.

Mr. Kulkarni discusses the five-year economic plas and gives reasons for their dismal failure. He also points out that the present system of education prepares its re-plents neither for life nor for living. By throwing one the portals of higher education to one and all, the author ties have been instrumental in encouraging student indiscipline and in aggravating the problem of the educated unemployed. Mr. Kulkarni in fact discusses all the basic problems of the country with considerable detachment and scipling and country with considerable detachment and country with country wi scholarship and suggests appropriate remedies for them.

He does not advocate the restoration of mona chy which he says is impossible at this distance of time. At the same time, he exposes the untenability of the doctrine of the executive's accountability to the legislature. time. At the same time, he exposes the untenability of the doctrine of the executive's accountability to the legislature. He maintains that under Congress dominion, Parliament has been reduced law a one-party chamber. He, therefore, urges that the powers of the President, as laid down in the Constitution, should be construed according to the country's requirements and not dismissed as massing nothing. He, however, urges that the holder of this office must be a dynamic person with the courage of his convictions. It was said of Lord Palmerston, the British Prime Minister that his personality was power. The President of the Indian Union should belong to this category of leadership and should function as the ultimate authority within the framework of the Constitution.

Scholars, students and all thinking persons should read PROBLEMS OF INDIAN DEMOCRACY for its great relevance to the present state of affairs in the country. THE TIMES OF INDIA says: "The book is exceptionally good and readable. His analysis of the ills of our political system as his passionate sincerity are really refreshing. This book is a must for all those who want reader mocracy to flourish in india. It certainly does not belong to the current flood of praise for our leaders of fashionable in intellectual circles these days". (Prof. B. Ramesh Babu) (2nd July 1972).

THE SUNDAY STANDARD and the property of the current flood of praise for our leaders which is the current flood of praise for our leaders.

THE SUNDAY STANDARD says: "Kulkarni writes with a vigour and conviction which has become rare in the country today... Kulkarni's book deserves to be read widely by every one concerns with the direction in which the winds have been blowing". (Dr. S. P. Alyar) (July 30, 1972).

BHAVAN'S JOURNAL COMMAND AND A CO

BHAVAN'S JOURNAL says: "The book is written in a commendable style, familiar to residuate in india and abroad". (Dr. S. P. Alyar) (July 30, 17).

Other Books by the Same Arthur.

Other Books by the Same Author:

THE INDIAN TRIUMVIRATE (A Political biography of Gandhi-Patel-Nehru). Price Rs. 50.00. BRITISH DOMINION IN INDIA AND AFTER. Price: Rs. 20.00. HEROES WHO MADE HISTORY, Price: Rs. 3.00.

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BHARATIYA VIDYA BHAVAN Kulapati K. M. Munshi Marg, Bombay-400 007. imported socialism for India with its stupendous heritage.

The lectures were highly apprecia-

ted by the audience.

# A GIFT OF NEW LIFE

CALCUTTA's 25-year-old Biplab Das Rurman has received a fresh lease of life, thanks to America's famous heart surgeon, Dr. Michael Debakey.

Until Dr. Debakey performed the crucial heart operation on Biplab which required the removal of his mitral valve and its replacement with one designed by the American physician himself, the Calcutta youth had little chance for survival. "I was virtually counting my days," recollects Biplab.

The fifth child in a family of eight of a Calcutta high school master, Biplab was stricken with a malignant rheumatic fever at the age of 10, forcing him to abandon his studies and all other normal pursuits of boys of his age. Various doctors and hospitals treated him but without success. The disease took its toll in the last 15 years and damaged his vital mitral

The family had almost given up hope for their son. His condition started deteriorating especially during that year.

A chance of witnessing a U.S.I.S.produced 12-minute colour mentary on Dr. Michael Debakey and his work, which among other things shows how the U.S. physician replaces damaged heart valves with plastic ones and saves a patient's life, convinced Biplab that here was the ray of hope that he was frantically searching for.

Biplab's father then wrote to Dr. Debakey at the Methodist Hospital of the Texas Medical Centre, Houston, Texas, seeking the American doctor's

Despite their exhaustion of funds and considering that the Calcutta Youth needed urgent treatment, Dr. Debakey whote back asking Biplab to teport to him on December 2, 1973



All Ras-Gutikadi, Bhasmas, Tall, Asavarishta, etc. availabl-

Multani AYURVEDIC PHARMACY 38-H. Connaught Circus. NEW DELHI-

for a free heart operation and hospital care at the Methodist Hospital.

Biplab accompanied by his elder brother Ashutosh, was able to make the rush visit to Dr. Debakey, thanks Pan American World Airlines gift of a free return ticket to the U.S. for Biplab and the funds made available by the First National City Bank, New York, which provided Ashutosh's passage money.

Biplab was admitted on December 2 and Dr. Debakey performed the operation on the Calcutta youth on December 7. After remaining in the care of Dr. Debakey, pioneer "heart assist devices," and the Metho-dist Hospital, the Calcutta youth returned home on January 18.

The family's joy knows no bounds at Biplab's return with a fresh lease on life. "I have no words to express our gratitude and gratefulness to Dr.

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Debakey," was all Biplab's father

could say.

Biplab Das Burman's is one of nearly 15,000 heart and artery operations Dr. Debakey, now 65, has performed during the last 25 years. His fame rests on replacement of disease segments of arteries with artificial ones and damaged heart valves with plastic ones.

of Lebanese parents, Dr. Debakey presides over one of the largest heart research complexes of its kind in the world at Houston, And thanks to him, victims like Biplab Das Burman are finding new hope in

their lives.

### SWAMI CHINMAYANANDAJI AT ROCK MEMORIAL:

SWAMT CHINMAYANANDAJI visited the Vivekananda Rock Memorial on February 13, 1974. He keenly observed the various details of the Memorial's edifice and was impressed with the serene atmosphere. He wrote in the opinion book thus: "To me this is no temple or a monument. Here I come to 'dry dock' my mind, to get it repainted in the Vivekananda colour, so that with hetter confidence I can launch my. self on the waves of life's work."

visited Vivekanandahe puram and addressed the trainees of the Vivekananda Kendra who will form the cadre of its life workers.

### WHY THE JAPA-MALA HAS 108 BEADS?

THE significance of worshipping God with 108 Names and the 108 beads or rudrakshas of the japa-mala (rosary) has the follow-

ing explanation:

The immanent Brahman manifested in time (saguna) is represented as 12 suns. In the Para-Tatwa the 12 matma Ishwara months of the year are represented by the 12 Adityas, the sons of Aditi. Thus the sun has a parti-

# HERB FOR ASTHMA

A herb which relieves Asthma is distributed (to the poor) by Sri Kesav Mohan Lal grandson of an eminent Political and Social leader late Sri Sambhu Nath of Rajasthan. This Herb was given to Sri Shambhu Nath by a Sanyasi and distributed by him for over 40 years free of charge. He was given Govt. pension for his selfless deeds but he delegated this task to his grandson and became a Sanyasi. Now his grandson is continuing the task but appeals to the well and rich to contribute in the noble cause. Many asthma sufferers including chronic patients have been relieved by taking only three doses of the herb. Sufferers may write for the Herb in English only to:

# SRI KESAV MOHAN LAL

P. B. No. 11463, Calcutta-6.

cular name each month of the

The nirguna Brahman (without attributes) is represented by the number 9, the multiples of which add up always to 9. This is represented numerically below:

$$9 \times 1 = 9$$
  
 $9 \times 2 = 18 (1 + 8 = 9)$   
 $9 \times 3 = 27 (2 + 7 = 9)$   
 $9 \times 10 = 90 (9 + 0 = 9)$ 

$$9 \times 11 = 99 \ (9 + 9 = 18; 1 + 8 = 9)$$

 $9 \times 12 = 108 (1 + 8 = 9)$ 

The number 9 symbolises the attributeless, never-changing, constant Reality of the Supreme Brahman. All that exists is nothing unmanifest and but Brahman manifest. The multiple of 9 X 12 is 108, which added up reduces itself again to 9! In Sanskrit the number 9 is nava which means ever-fresh. It is the same nava which appears in the word Pranava, denoting OM.

(Courtesy: The Mountain Path)

# JAMMU KENDRA:

THE 7th J & K Inter college de-bate was held on February 2, 1974 at Govt. College for Women Parade Ground, Jammu. The topic "In the opinion of this house the present system of Planning has not solved the basic economic problems India", was well debated by the young students. The hall was fully packed to its capacity with prominent citizens, staff members of colleges and University and a large number of students. Twenty-two participants from all over the State covered the topic widely in favour and against.

In his J. N. Bhan, ex-Vice Chancellor presidential address Dr. Jammi University and Vice-Chairman of the Kendra said "Inspite of our young students' pessimistic view our standard Ministry Blaswbecker aliss Optizes on West titled by eGangotri of planning this too is a reality that

### BHAVAN'S MANGALORE KENDRA CHAIRMAN HONOURED:



DR. M. P. PAI, Principal and Director - Professor of Surgery of Kasturba Medical College, Manga-lore, has been Mangachosen for the Dr. B. C. Roy National Award in the category of "Cap-Good able and Teacher in General Surgery."

shares the honour with Prof. Sandeep Mukheriee of Lady Hardinge Medi-

cal College, Delhi.

Dr. Pai, 55, is one of the founder members of Bhavan's Mangalore Kendra and its Chairman since inception in 1971. Besides being a distinguished man in the field of medicine, Dr. Pai is steeped in social and cultural work. He is endowed with a spiritual bent of mind and is a great Sadhaka.

An expert in general surgery, Dr. Pai was visiting Professor of the University of California at San Fransisco. During his trips to the U.S., Dr. Pai has also made an extensive

study of burns. Dr. Pai will receive the Dr. B. C. Roy Memorial Award in Delhi on

March 15. ed during the last few years. have progressed a lot in a number of fields which was only possible due to

our planning." The panel of three Judges constituting Miss Sushama Chowdhry, D. C., Shri H. L. Bhagotra, (Retd.) Sessions Judge, Shri V. N. Gupta, Director Planning awarded the Sansar Chand Running Cup to Govt. College for Women, Gandhinagar. The first prize was also awarded to the debator of this college viz. Miss

### TEMPLES FOR GODDESS SARASWATI

After reading the article "Saraswati Mandir at Basara" (Bhavan's Jounal dated February 17, 1974), Shri R. Lakshmanan, Retired District and Sessions Judge and an avid reader of the journal, writes to say that there are more than two temples for Goddess Saraswati in India and not just two as asserted by the author of the article.

He points to two more temples for Goddess Saraswati, one in East Car Street, in Tirunelveli town of Tamil Nadu and the other, a more famous one, in Koothanur village on the rail route (Southern Railway) Mayuram to Peralam and varur (also in Tamil Nadu). This temple is said to have been founded by the famous Tamil Ottakoothanar, and the impressive idol of Goddess Saraswati therein is supposed to be a great Varaprasadi (bestower of blessings sought by the devotees),

Medical College Jammu and Geetanjali Bhasin of Women's College Parade Jammu respectively.

# MAHARUDRA YAGNAM AT HYDERABAD:

IT is learnt that with the blessings of Jagadgurus Sankaracharya of Sringeri and Kanchi, a Maharudra Yagnam is to be conducted at Srin-Sankara Mutt, Nallakunta, Hyderabad in April 1974, under the auspices of Sri Subramania Samajam (Regd).

Andhra Desa was known in ancient times as 'Trilinga Desa' being surrounded by three Lingeswaras. viz., Srisailam, Vemulawada and Purli Vaidyanath. It is therefore fitting that a Maharudra Yagnam is conducted at the capital city Andhra Pradesh.

All devotees can avail of the opportunity of participating in the Yag. Donations can be sent to 'Secretary, Maharudra Yagnam Celebration Committee (Sri Subramania Samajam), 4-1-181, Hanuman Tekdi. Hyderabad-1.

A silver locket and prasadam will be sent to each donor of a kalasam (1 Kalasam - Rs. 41/-) after the completion of the Yagnam.

# A WINNER OF POLICE MEDALS

SHRI RAJ BAHADUR. Assistant Director, National Civil Defence College, Ministry of Home Affairs, Government of India, Nagpur, who has been awarded Police Medal by the President of India on the occasion of the Republic Day this year. has a long and distinguished record of service.



During the Indo-Pak conflict 1965 and in 1966, he was deputed by Government to Jammu India & Kashmir to ad-State the vise authorities there on civil defence matters, and he helped solving them in their manifold pro-

blems and streamlining their Civil

Defence Organisation. He is a veteran Fire Officer having served in the State Fire Service (U.P.), and the National Fire Service College of India, and has made valuable contributions in the field of during the last fire engineering about three decades.

has already Raj Bahadur carned a number of distinctions during which include ing his long career the award of Indian Independence Medal, Kendall Humanity Medal for notable bravery in life-saving, cC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri forming his duties as a Fire Officer in a "most efficient manner."

He is the only professional Fire Officer in India to have been honoured by Pandit Nehru with such a Certificate of Merit.

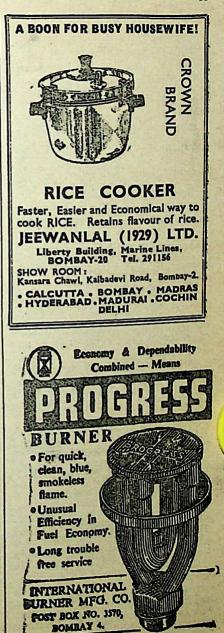
Shri Raj Bahadur is an Associate Member of the Nagpur Kendra of Bharatiya Vidya Bhavan.

# MAHARASHTRA SANSKRITIK MANDAL, TIRUPATI:

UNDER the auspices of Maharashtra Sanskritik Mandal, Tirupati, Mahasiyarathri was celebrated as a cultural festival when devotees belonging to different languages participated. Dr. M. D. Balasubrahmanyam, Principal, Central Sanskrit Vidyapeetha, Puri, presided.

Shri C. Subrahmanyam Sarma, Principal, S. V. Oriental College, Tirupati, was the chief-guest. After Shiva Stuti and prayer by Miss Sharada Vinit Aralikatti and Shri Khade, Dr. G.V. Nagaraja Rao (Professor Agricultural College), Vice-President of the Mandal, welcomed the gathering and Shri R. N. Aralikatti, President of the Mandal, introduced the guests.

Pt. Pimpalaneekar Shastri (Pandharpur) narrated a story about the Sivarathri. Shri C. Subrahmanyam Sarma, read out the composition on Shivanandlahari in Telugu. He underlined the importance of Sanskrit as the unifying Sanskrit force. Dr. M. D. Balasut ahmanyam tracing the evolution of Shiva worship, explained the significance of the names and epithets of 'Shiva'. Shri Balaram Reddy, local Vishva Hindu Parishad and Member of the Syndicate of University praised the activities the Mandal. The programme included ed Bhajan and in different languages. After a vote of thanks by Shri S. Rama Rao, Secretary, by Shri S. Rama Pro-Secretary of the Mandal, the programme came to an end.



# SIXTH NATIONAL BOOK FAIR IN BOMBAY

THE Sixth National Book Fair, organised by the National Book Trust, India, was inaugurated by Shri Ali Yavar Jung, Governor of Maharashtra on January 31, in Bombay.

The major feature of the Fair was an exhibition of over 6,000 books published in the country since January 1971 in all the important languages and English. Over 100 eminent publishers and booksellers

participated in the Fair.

National Book Trust also organised a workshop for bookpublishing editors along with the Fair. Shri Roy Hawkins, former General Manager, Oxford University Press (India) will be the Technical Director of the workshop.

Eminent persons in the field took part in the workshop. Subjects like editing university-level text books, children's books, scientific and technical books etc. were raised and discussed.

A number of cultural programmes like Meet the Authors, Kavi Sammelans and Mushaira and plays for children were organised during the Fair.

Seminar on co-production of children's books in Indian languages and symposium on 'copyright—India's National and International needs' also formed part of the Fair.

### BOOK BAZAR

A Book Bazar was organised from February 1 to February 11 in the precincts of the Fair. There was a display of a great variety of books from many parts of the country in various languages.

Prominent among the new books on display was the Children's Book, published recently by the Bharatiya Vidya Bhavan under Mahalakshmi Temple Trust's Culture Course series for Children.

# SHREE JAIN MEDICAL RELIEF SOCIETY, MADRAS

AT its Executive Committee meeting held on January 21, the following office-bearers were elected for 1973-74: President: Shri Motilalji Nahar, Vice Presidents: Shri Seshmali Pandia and Shri Misrilalji Jain, Hon. Secretary: Shri K. C. Sethia, Hon. Assistant Secretary: Shri Tarchandji Dugar, and Hon. Treasure: Shri Umraomullji Surana.

Under the auspices of the Society, a maternity hospital and 14 dispensaries are being run in various parts of the city of Madras.

### **NEW AIMO CHIEF**

SHRI S. K. Somaiya, Vice-President of the All-India Manufacturers' Organisation, has recently been elected its President. This is an honour which he rightly deserves and the Bhavan hastens to congratulate him an his new election and hopes that under his stewardship, the AIMO will make rapid strides taking advantage of his forte in industry and commerce.

# FOLLOW MORALS AND SAVE YOUR HEART

"HEART attacks during extra-marital relationships are now in increasingly observed occurrence," Dr. Malcolm carruthers said in an interview with The Daily Mail, recently.

The middle-aged man who take a mistress could be putting one fool in the grave, a British doctor has said.

"One of the penalties of living a double life is that you stand the risk of living only half as long," he added.

For a middle-aged man, Dr. Carruthers said, the tension of an affair leads to an emotional stress during intercourse, and sometimes to hear attacks.

"Too frequently it's the away match that proves to be the last, he said.

# GUNTUR KENDRA

TYAGARAJA and Adibatta Narayana Dasa' Vardhanti was celebrated in Bharatiya Vidya Bhavan, Guntur Kendra, on January 12, 1974.

A meeting was held in the evening, presided over by Shri K. Chandriah, Collector, Guntur. Shri N. V. L. Narasimha Rao Pantulu, the grand old man of Guntur, released the book called Melu Banthi, a compilation of Adibatta Narayana Dasa's verses.

V. K. Asthana, Deputy Shri Collector, Central Excise, about the uniqueness of saint Tyagaraja, the great musician, quoting in extensio abstracts from Rigveda and other scriptures. Shri N. Subba Rao, founder of Tyagaraja Gana Sabha, Tenali, Dr. S. V. Joga Rao, the Head of Department of Telugu, P. G. Centre, Dr. Prasadaraya Kulapati, Shri O. Neelakhanta Sastry and K.V.S.M. Eswara Rao, also spoke.

Shri V. Bhanumuthy Deputy Transport Commissioner and Vice-Chairman of the Kendra, welcomed the guests and Shri P. Venkateswara Rao, Joint Secretary, proposed a vote of thanks.

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The meeting was followed by a Harikatha kalashepam of 'Hanumath Sandesam' by Sri Karuru Krushna Dasa Bhagavatar.

### SWAMI GNANANANDA GIRI ATTAINS MAHASAMADHI

SWAMI Gnanananda Giri Swamigal of Tapovanam, in South Arcot district of Tamil Nadu, attained Maha-Samadhi on January 10, 1974 thus causing a great bereavement to thousands of his devotees and followers.

Swami Gnanananda belonged to to the race of Vyasa and Vasishta. He was a sage who stepped out from India's a sage wno stepped out philos ageless storehouse of perennial philosophy. He illuminated the dark alleys of ignorance and removed the cobwebs of egoism and self-delusion

He did not lecture from the platform nor did he talk or write any mystic lore. He only smiled on his people—the smile of beatific wisdom, the eternal smile of everlasting serenity. Doubts were set at nought by that calm smile—the smile of the perfect Yogi, the smile of deep tranquillity.

He declared the eternal truth:-"Trust in God and Think of God"his life mission-for which the Sree Gnanananda Giri Mission stands.

Round his magnetic personality, grew up Siddhalinga Mutt, the sacred Ashram in South Arcot Dt. Leaving it, he proceeded to the robber-cumcobra infested area on the banks of the S. Pennar river near Thirukoilur.

Staying in a forsaken area, his effective cures attracted many visitors. This has grown into the famous Ashram at Tapovanam, visited by thousands of devotees, Indian and foreign. He stayed for about 30 years at this sanctified area and built a small Siva shrine in the Vedic Agama style.

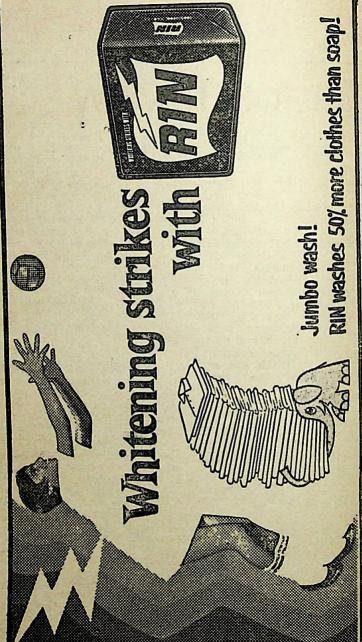
Remaining in stillness from 7th to 10th January 1974, he was laid to rest, at the spot fixed by him well in advance at Tapovanam.

# DRAMA COMPETITION

THE President, Allahabad Natya Sangh, informs that 7th All India Short Play Competitions and Theatre Multilingual Competition-was held at Allaha-Seminar-A bad from February 8 to 18, 1974 with the object of propagating the cause of drama and theatre movement in the country and developing the feeling of oneness and national integration.

60 drama troupes coming from 15 States were participating in this Competition in response to an invitation from the General Secretary, Allahabad Natya Sangh, 22, Mahatma Gandhi Marg, Alla-000

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# **BOOK REVIEW**

DHIP, English bi-monthly. Edited & Published by V. R. Raghavan at 126-A, Dhuruwadi Road, Off. Dr. Nariman Road, Worli, Bombay-400025, Annual Subscription Rs. 15/- Single copy Rs. 3/-.

THIS magazine has been started at the instance of H.H. Jagadguru Sri Sankaracharya of Kanchi for the purpose of presenting to the modern busy man "the quintessence of our ancient traditions and our way of life which have stood the test of time" to enable him "to live a full life, socially useful, aesthetically beautiful, topically reasonable and in harmony with others." Even the name of the journal was suggested by His Holiness.

The inaugural issue which is elegantly produced contains a bunch of profound articles. In the opening article, His Holiness describes how our ancient polity had been based on Sastras. He gives the instance of Vikramaditya, Bhoja, the Vijayanagar ulets and Shivaji who had tried to base their rule on our Sastras.

This is followed by a note on the significance of Makar Sankranti and another on the why of prayer by the famous Nobel-Laureate Alexis Carrel. Appropriately enough we have an ing the subject from the mythological, view. We have an open discussion ther one can be scientific and yet

spiritual, to be followed by articles from other learned minds in subse-

quent issues.

Other notable contributions to this issue include Dr. P. Nagaraja Rao's "Outlook and Human Values," Dr. V. Raghavan's "Mahabharata as Dharma", and Dr. Radha Kumud Mukherji's "Education in Ancient India". Book review and the "Snippets" are other useful features. We welcome Dilip to the ranks of cultural journalism and wish it bon voyage.

SONG OF THE SOUL: by Swami Satyananda. Published by Swami Nirbedananda, Sree Sree Rama-Krishna Sevayatan, 2, P. K. Saha Lane, Calcutta-36, Price: Rs. 3/-, Pages 52.

IN INDO-ANGLIAN literature religious or mystical or metaphysical poetry has a very important role to play. The quintessence of Indian life has also been metaphysical. The Vedas and the Upanishads of the past and the religious writings of the present find their echo in the medium of a foreign language in the writings of Indians in English.

The book, Song of the Soul is a collection of poems written by Srimat Swami Satyananda Deva, better known as Sree Sree Thakur Satyananda Deva, of Baranagore. This holy man was born in the year 1902 in Calcutta and left his mortal

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frame on August 5, 1969. The allglass temple "Moni-Mandir" at Baranagore and the social, philanthropic and humanitarian wings organized by him in several places in North India have been attracting crowds even to this day.

He has written innumerable books which bear testimony of his profound scholarship and originality. In his religious activities with Sri Ramakrishna and Swami Vivekananda, he exhibited a keen experimental outlook. But in poetry he seems to have confined himself to time-honoured tradition in thought as well as in metre.

He has written 18 lyrics which he has called as Psalms on Sree Ramakrishna. The Psalms on Sree Sarada Ma are eight in number. His Psalms on Swami Vivekananda are eight and his Psalms on Swami Abhedananda are nine. There are nine other psalms covering miscellaneous subjects.

All these poetic works of the Swamiji are worth reading; but how many of them will go down the pages of Indo-Anglian poetry, it is difficult to say now. Still this much is certain: that it will be a loss to the mystic poetry of Indian writers in English, if at least some of his poems do not find a place in it.

The book carries an appropriate Foreword by Dr. Satya Prasad Sen Gupta, Head of the Department of English, North Bengal University.

According to him this book has been written by one, who has a "rare poetic gift" and there is "no attempt at phrase-mongering". There is also a photograph of Sree Sree Satyananda Deva on the cover jacket with a write-up on him.

-V. V. Tonpe

WITHOUT FEAR OR FAVOUR: A Collection of Articles by Frank Moraes, edited by Dr. R. C. Cooper, Vikas, 1974, Rs. 24/-

THE title of the book under revision explains its contents. As Editorio Chief of The Indian Express in some 15 years, Frank Moraes wire signed articles regularly in his page As one who has been his close frie for some three decades, I have alway admired him as a bold and flawled writer. His pen has indeed the de quality of vigour and veracity, More was perhaps at his best when h wrote about the notorious Congre split of July 1969 and the drift national politics since then, The sustained brilliance and tre chancy in his criticism.

Time and again, he pointed a that the rift in the ruling party w prompted by no ideological consider tions and that the Prime Minister subsequent action in bringing a me ber of privately-owned enterprise under State control and in precipital ing the mid-term elections was b signed merely to consolidate her on position. The slogan Garibi Hali rent the skies even as the stable potical and economic landmarks in country were being wiped out or after another. Moraes wrote: "Ner since independence has India know such chaos, violence, instability at defiant flouting of the law as over past five years."

What would Moraes, who is writing for The Indian Express for London, have said had he been in country now? The collection contain a number of articles on communic and the freedom of the press. He free the Indian press is would p haps have been better tested if had been operating from here at the time.

Two small points for the attention of Dr. Cooper. The date of Cripps Mission is 1942 and not per The first Indian Editor of The To of India was not Moraes but anoth person who is now no more. -V. B. Kulkar



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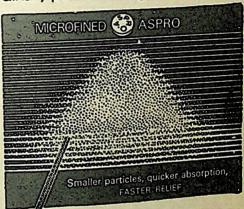
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Compels him, even unwilling, into act. (For thought is act in fancy)

....He who, with strong body serving mind,

Gives up his mortal powers to worthy work,

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Bhagwad-Gītā (III-4/8)
(Arnold's translation)

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Daily 7 p.m.

6-30 p.m. Inauguration by SHRI MOHANLAL SUKADIA, Governor of Karnataka, Presided by: Shri M. Mallikarjuna Swamy, Minister for Education, Karnataka. Music by: CHAMBAI—T. Rukmini—M. L. Veerabhadriah—Master V. Praween (double mrudangam)—S. S. Dass. PALLAVI S. CHANDRAPPA—T. S. Veeraraghavan—Tanjore Upendran. R. K. SURYANARAYANA (VEENA)—Tanjore Upendran. C. HONNAPPA BHAGAVATHAR—H. V. Krishnamurthy—Vellore Ramabhadran—B. N. Rama-Ist

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14th. JESUDAS—M. Chandrashekaran—T. V. Gopalakrishnan.

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T. R. MAHALINGAM—N. KESI—C. M. MADURANATH—Umayalapuram K. Shivaraman—Madurai Krishna Iyengar

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21st

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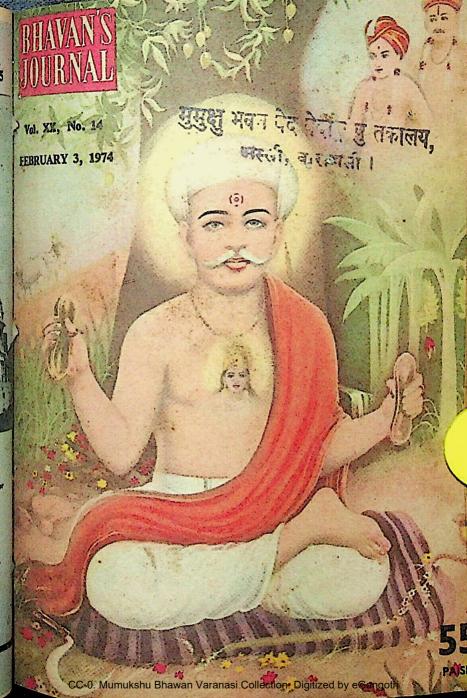
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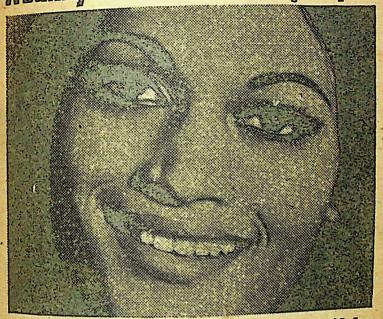
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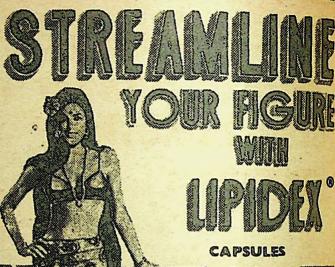
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### 4 THE TIMES OF INDIA, MONDAY, OCTOBER 22, 1973

#### Know-Alls Of Delhi

MR. M. C. CHAGLA's autobio-graphy, Roses in December, is so full of delightful anecdotes that no apology reed to be offered for turning to it again for a quotation or two.

bay's Raj Bhavan when Mr. to him, not to the right of Mrs. Chagla was acting governor. "I Chagla, as protocol normally received two instructions from demanded. Delhi: one was that I should give



food; the second, if it were pos-sible, women should not be invited to the state banquet in his honour."

"I carried out the first instruction to the letter," records Mr. Chagla, "but the second I refused to comp y with because I said that there was at least one woman who had to be present at the state banquet. That woman was There is the story, for example, wife." Mr. Chagla saw to it, how-of the Dalai Lama's stay in Bom-ever, that the Dalai Lama sat next

"The dinner went off well and the presence of my wife and other ladies did not affect its success. But there was a surprise from an unexpected direction. The next moraing. my ADC came to me and unbelievingly told me that the Dalai Lama wanted kidney and sausages for breakfast. So much for Delhis knowledge of the culinary tastes of important visitors.

There was a reception for the Dalai Luma at the Chinese conwomen present there, as is our sulate that evening. custom, joined their palms in gredthe Dalai Lama strict vegetarian ing him. But he insisted on shaking ing him. But he insisted on shaking food; the second if it was a strict vegetarian hands with them. So much again for Delhi's knowledge about the inhibitions attending on the Dalai Lama's social life

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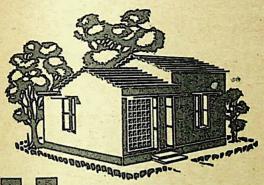
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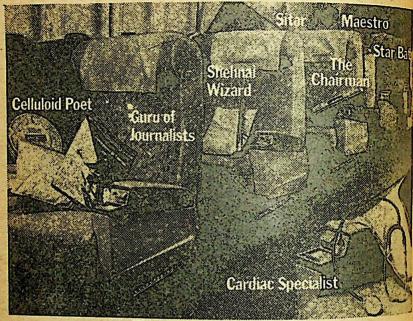


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FRONT COVER

Sawata Mali

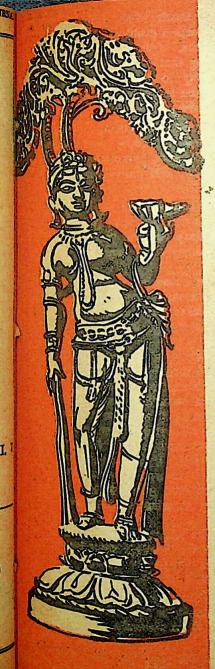
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Therefore, O Arjuna, at all times (without interruption) think of Me alone and fight. Offering thy mind and reason to me, without doubt thou shalt come to Me.

Gitā VIII.

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आ नो भद्राः ऋतवो यन्तु विश्वतः। Let noble thoughts come to us from every side Rigyeda 1-89-i

#### BHAVANN JOURNAL

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#### PRAYER FOR PROTECTION

या श्रीः स्वयं मुकृतिनां भवनेष्वलक्ष्मीः पापात्मनां कृतिध्रयां हृवयेषु बुद्धिः श्रद्धा सतां कुलजनप्रभवस्य लज्जा तां त्वां नताः स्म परिपालय देवि विश्वम्

Who are prosperity, Yourself, in the abodes of the virtuous; poverty in those of sinful nature; intelligence in the hearts (minds) of the cultured (and the educated); faith in those of good character; and modesty in persons born (and brought up) in noble families;—to such as You are, we offer obeisance; O Devi, protect the whole universel — Devimahatmya: IV. 5.

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### GEMS FROM NORMAN VINCENT PEALE

Positive thinking is looking at events with the knowledge that there will be both good and bad in life, but that it is better to emphasise the good. And as you do that, good seems to increase.

You can pre-condition your mind. You can pre-condition it to sleep, or to insomnia. You can pre-condition it to success, or to failure. In other words, that which you constantly think is going to happen, tends to happen.

Taking the power of God into your life is one of the most essential steps in pre-conditioning your mind to success. Forecast that you are going to achieve a certain goal, and then move steadily toward that goal.

The art of listening is certainly one of the great secrets of being well liked. Most of us tend to talk

too much when people come to us with a problem. We try to give advice, whereas more often the thing that is needed is silence and ability to transmit to the other person the sense of patient, understanding, love.

Fear is an enemy of your hap piness. It affects your ability to think, thus hampering your efficiency, and poses danger to you health.

When you feel right, you tend to be joyful, you tend to have a sense of deep fun and your appreciation of every thing expands.

In becoming a joyful person, it is extremely important to clean or mistakes, sins, errors; then forget them and go forward.

Giving is a joy producer. This may mean giving money or time or interest or advice; anything that takes something out of you and transfers it to other people, helpfully. Anything that gets you of of yourself, actually helps you find yourself. It is a strange principle but it is true, nevertheless, that those who give the most have the most of whatever they give.

The people who look forward into the future expecting to set great things are people who are going to be happy.

A primary step in being like is simply to like other people like them sincerely, not for a purpose.

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# KULAPATI VANI

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## Beautiful Life

A beautiful life is not a life of richness or comforts.

The life of many of our rich men is anything but beautiful—ugly, morbid with passions and frustrated because of a cease-less craving for pleasure.

On the other hand, the life of many members of the middle income groups, living in austere poverty, is more often devoted to learning and service, lived in harmony and love and sometimes in beauty.

No life is beautiful or happy until we learn to look upon it as a solemn, burden which we have to bear cheerfully to reach the goal of self-fulfilment.

Bharatiya Vidya is a training-ground for leading such a life; it neither fails for sorrow nor falters for sin.

Such a life is possible only if we develop an awareness of continuity with the past by developing a livelier sense of tradition and of the experience gathered by our ancestors.

000

### K. M. MUNSHI

#### a tribute



R. C. MAJUMDAR

SHRI K. M. Munshi whose third death anniversary falls on February 8, 1974, must be regarded as one of the leading public men in the most eventful period of Indian history during this century. I had the good fortune of being in personal contact with him for 25 years, and Munshiji and I were of the same age-he being only one year senior to me but I made his acquaintance rather late in life, when one seldom makes new friends or feels any particular attraction towards a stranger. But so it happened in this particular

Some time in 1945 I had been to Banaras to attend some ference (either Indian History Congress or Oriental Conference) there .I met a reverend old gentleman unknown to me. He

was Acharya Jinavijaya Muni, Director, Bharatiya Vidya Bhavan, Bombay, and he introduced himself as an emissary from Shri K.M. Munshi, with an invitation to me to meet him in Bombay. I felt very much surprised, for Munshiji was then a leading figure in Indian politics, and I had not met him before nor ever had even any correspondence with him. But when I got an inkling of the object Munshiji had in view, I readily accepted the invitation and proceeded to Bombay.

Vision of History of India

He welcomed me as an old friend and without much ado explained in detail why he was eager to meet me. He said that he had in his mind a plan to write a comprehensive history of India from the very beginning up to the present time (about 1945) which would have some distinctive and special features. These he explained briefly and were discussed in detail on subsequent days. The ideas that emerged from all this discussion were later expressed as follows in the Foreword to the First Volume of the published history.

"To be a history in the true sense of the word, the work must be the story of the people inhabiting a country. It must be a record of their life from age age ... through political changes and vicissitudes which create the forces and conditions which operate upon life; through characteristic social institutions, beliefs and forms; through literary and aritistic achievements; through the movement of thought which from time to time helped or hindered the growth of collective harmony;... The central purpose of a history must, therefore, be to investigate and unfold the values which age after age have inspired the inhabitants of a country to develop their collective will and to express it through the manifold activities of their life."

After discussing these general principles he told me that he would make an effort to compile a history of India which would fulfil these conditions and carry these ideas into effect, through the agency of the Bharatiya Vidya

Bhavan, an educational society which he founded in 1938. Initial expendtiure would be met by a grant of Rs. 40,000 made by his friend, the great industrial magnate, G.D. Birla, from the Shri Krishnarpana Charity Trust of which he was the Chairman, and a committee had been set up for the general management of the scheme. The Committee, called Bharatiya Itihasa Samiti, included, besides Munshiji and G.D. Birla, as Chairman and Vice-Chairman respectively, Dr. S. Radhakrishnan and Bakshi Tek Chand, among others. This Committee, he told me, would concern itself only with the general administration and collection of funds, and would have nothing to do with the preparation of the volumes which would be left entirely in the hands of a General Editor, subject only to a general supervision of himself, which, he assured me, would practically mean very little.

After narrating all these he requested me to accept the post of this General Editor. I was naturally surprised as this was the first time he met me. I asked him who had recommended my name to him. He very frankly told me that nobody recommended me and in such a matter he would not be influenced by any personal recommendation, even from the highest quarter. But by some chance a copy of History of Bengal, edited by me and published by the University of Dacca, fell into his

hands and he was struck by the fact that it fulfilled all the objects of a true history as he understood it. He, thereupon, thought of me and sent his invitation through Shri Jayavijayamuni as he was likely to meet me at Banaras, failing which he was to proceed to Calcutta. As a matter of fact Shri Jayavijayamuni did accompany me to Calcutta and I accompanied him to Bombay.

Next I apprised Munshiji of a similar scheme of writing a comprehensive history of India already launched by the Indian History Congress, and gave him the details of procedure followed by it. After having learnt that the management of academic matters would be entrusted to an All-India Committee with powers to select editors of different volumes, and even the writers of different chapters in each volume, Munshiji expressed grave doubts about the suitability of such a procedure for a literary project of such magnitude, at least in this country. He seemed to be definitely of the opinion that we need not suspend our scheme in deference to it. Incidentally, I may mention here that some time after I had accepted Munshiji's offer and some progress had been made in our work, the History Congress scheme seemed to make great headway... About Rs. 2 lakhs had been collected and a long list of scholars, many of whom I also had in view for our volumes, agreed to write

for the History Congress project In these circumstances I felt that the two schemes mentioned above along with another, launched by Dr. Rajendra Prasad, of writing a History of India in 20 volumes under the general Editorship of Sir Jadunath Sarkar, might be amalgamated, as all the three had more or less the same objective and would have to seek co-operation of more or less the same type of scholars. I made a formal proposal to this effect to the History Congress in my capacity as a member of the Committee of Management. I told Munshiji about it but he was not very enthusiastic, for in spite success he was very pessimistic about the success of the History Congress scheme, and also the acceptance of my proposal by the History Congress. He proved to be right in both. While the other two schemes were amalgamated, the Vidya Bhavan scheme had 10 be worked by Munshiji and my self. Today, looking back upon this decision, I cannot help think ing that it was a godsend for me and our scheme, and cannot with hold my admiration for the insight and judgment displayed by Munshiji in this matter. For, by the time the Vidya Bhavan of Bom bay had published nine of the contemplated ten volumes, the Indian History Congress had published only one out of twelve contemplate ed volumes.

To resume my narrative of discussion wih Munshiji, I was deeply impressed by Munshiji's historical outlook and his practical insight into worldly affairs and had no hesitation in accepting the office of the General Editor of the series planned by him. True to the idea of history formulated above we adopted the title History and Culture of the Indian People for the Vidya Bhavan Series. The division of work was defined as clearly as possible. Munshiji would look after the general administration, including finance, printing and publication, and I would be practically in sole charge of the academic side which included the general planning of volumes, division of chapters, general editing and the selection of contributors to the different chapters. The Bharatiya Itihasa Samiti, mentioned above, had practically nothing to do with publication and so far as I know it never met after I had joined as the General Editor.

Wide Popularity

Munshiji, as a rule, wrote the Foreword of each volume, but otherwise did not interfere with my work, except in one or two matters as I shall relate later. This was a deliberate policy of Munshiji as I learned later.

Being the General Editor of the History and Culture of the Indian People series it is not proper for the to say anything about the quality of these different series or their relative merits, but the wide

popularity of the Vidya Bhavan Series both in India and abroad is evident from the publication of two or more editions of most of the volumes, and the recent decision of the Government of India to translate all the volumes of the series in all the fourteen officially recognized regional languages of India.

#### His Sterling Qualities

I have dwelt at some length on this topic because I came to knowof Munshiji's sterling qualities of head and heart mainly in connection with this project of writing a History and I owe it to the memory of my long and close association with him to say one or two things more which throw interesting light on his character and personality. Munshiji was himself a student of history and wrote some books on the history of Gujarat. He regarded the establishment of the Bharatiya Vidya Bhavan as his chief contribution to Indian culture and the publication of the History. and Culture of the Indian People series as one of its greatest achievements. He used to read the typescript of each volume before it was published. Occasionally, though very rarely, when he felt some difficulty in accepting some statement in any volume he discussed the matter with me. There was a tacit understanding between us that no objection would be made to: any statement which is based on fact and supported by reasonable argument. In other words, we

both agreed to accept, without hesitation, whatever is proved to be true by all canons of historical criticism, however unpleasant or disagreeable it might appear to any of us. Munshiji never violated this agreement or understanding.

#### Versatile Personality

I would now leave this topic and make a few observations about the personality of Munshiji, which I had ample opportunity of studying during my close and intimate acquaintance extending over years. The most notable trait of his character which struck from the beginning to end was his versatility. Early in life, he made a name and fame as a writer of romantic novels, then practically unknown in Gujarati literature. Munshiji sometimes made a reference to it in a jocular mood, saying that he pleaded guilty of instilling romantic sentiments among the Gujarati youths. Being ignorant of Gujarati I have no first hand knowledge of these novels but I have heard from several persons that he enjoyed a high reputation as a novelist. He was a very successful lawyer and rose to the topmost position in the bar. I heard from him several stories of his ingenuity in finding out the truth in very complicated cases. Later in life he had a fabulous income. He told me more than once that as soon as his annual income reached fifty or sixty thousand rupees (I don't exactly recollect the figure) beyond which

the income tax amounted to a percent or more, he did not accept any fee from his clients but asked them to make donations to one or more of his educational or social institutions. This ingenious mode of self sacrifice perhaps played a large part in the development of the Bharatiya Vidya Bhavan which has rapidly grown up to be one of the best and most well-known institutions for advancement of education and culture in the whole of India. Bhavan has now expanded its activities in all directions and in different regions of India, and it stands today as the greatest monument of Munshiji's many-sided activities.

But Munshiii's activities were not confined to literary work, legal profession, and building up of cultural institutions. He took a prominent part in active politics under the leadership of Mahatma Gandhi, and rose to the position of a top-ranking leader of the Congress Party. He took a distinguished part in the struggle for freedom, ably discharged the duties of a Minister in the Bonbay State and the Central Cabinet and of the Governor Pradesh. His contribution to the framing of the Indian Constitution has been regarded as of great value by competent authorities.

Above all, Munshiji had a sincere regard—almost instinctive devotion—to Indian culture (Samt-kriti) as he understood and realization.

zed it by profound study and intulion. Many of the Kulapati's letters which adorned the opening pages of the Bhavan's Journal breathe the true spirit of Indian culture. But while he highly valued the traditional spriritual culture of India, he took full cognisance of the progressive trends of the modern age. In these respects he was a true disciple of Vivekananda and Aurobindo. We find him a curious blend of old and new, of conservative and ideas, and a wonderful combination of the traditional Indian spirit of meditation and renunciation with administrative, social, political and cultural activities of all kinds. He firmly believed that India's future can be built only on the foundations of her past, and he never forgot that he was an Indian first and Indian last.

I conclude this sketch by quoting a few lines from one of Kulapati's letters published in the Bhavan's Journal in which he tried to explain the mission of the Bharatiya Vidya Bhavan by emphasising the proper attitudes of mind which the members and staff of the Bhavan should seek to develop:

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healthy mind that is neither pet rified by custom nor capering a the call of every fancy, but which is rooted in the past draws sustenance from the ennobling elements in the present and strives for a more radiant future."

In the concluding para of the letter he expressed the hope that after he had passed away the Bhavan may "continue in strength carrying forward its mission."

is the legacy that K.M. This Munshi of revered memory has bequeathed to his countrymen. Let us all bow down in all humility to this, his last Will and Testament, and take a firm resolve to carry out, each in his own way, the great task he had nobly begun and left as a Trust to his countrymen.

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The gardener-saint
of Arangaon
who saw Panduranga
in the earth and
in the plant life thereon.

Saints of Maharashtra—13

# Sawata Mali

SMT. SAVITRIBAI KHANOLKAR

IN the rugged land of the Deccan plateau, amidst the picturesque laze in the sun, lies the village of Arangaon.

We are 700 years back when the farmers worked just as they do today and the villagers could rest under the peaceful shade of the mango, pimpal, wad, odumbara and chinza trees.

On the outskirts, the visitor is captivated by the sight of a beautiful garden neatly laid out with mango and plantain groves, and rows of vegetables.

A pair of bullocks led by a small boy, draw the ropes that bring the water up from a deep well, and bushes of mogra and jasmine abound, mingling their sweet scent with the fragrance of wet earth.

Somewhere, a farmer's voice rises as he busies himself, opening and closing channels for the water to flow freely towards the thirsty earth. He sings in raptures of love and sings to his garden, to the gurgling water while the creaks of the well ropes seem to beat the tal, interrupted now and then by the cries of the bullock-boy.

Sawata, the gardener, is a saint. A man who realised God in both His aspects—with form and without form—and who lovingly tends his beautiful garden where God's presence manifests itself in so many ways.

The garden-field was God, the water of love nourished the plants and peace blossomed everywhere.

Sawata was happy, seeing God, tending God, loving God and being in God.

"Glory be," he sang radiating joy and compassion, "Glory be that I was not born a Brahmin saddled with rites and ceremonies, for low-born as I am, free, and all I ask, O Lord, is Thy compassion." Exulting with joy, he opens the way for the water to reach his patch of flowers and tenderly loosens the earth round the roots.

"Sawata makes a garden where the water of peace makes the jasmine blossom, while Vithala looks on." And he let the clear and cool water of the well ripple through his fingers and spread around the stems of the flowering bushes.

Hoeing, weeding and watering the fields of vegetables, his voice can be heard as he remembers

his beloved Vithala.

"Onions, radishes and vegetables, you are my Vithabai, my Mother. Garlic, chillies and 'kotambiri' (coriander) are all my Hari. The flow of water, the well, the rope and water-bag are immersed in Pandhari-Sawata has made the -garden and rests his head on the feet of Vithala!"

Sawata was one of the many, many saints who graced Maharashtra in the 13th century with their pure lives, their teachings and incomparable songs. They belonged to the Vithala Sampradaya (tradition) and called themselves Varkaris (pilgrims).

The young saint and yogi Inaneshwar's superb writings and commentaries in Marathi and saint Nama Deva's magnetic kirtans contributed greatly to the religious revival in Maharashtra, especially among the illiterate masses. Sawata belonged to their group also accompanied Jnaneshwar, Nama Deva and other saints in their yatra to the north.

His childlike devotion and complete immersion in the divine, so well expressed in his abhangs endeared him to all, and for all time

to come.

It is said that as Sawata was busy tending his garden one morning, Panduranga accompanied Jnaneshwar and Nama Deva to the nearby village of Lahul to meet saint Kurmadas. They passed outside the wall of Sawata's garden and at that time, Sawata fell into a trance, his hands outstretched his heart overflowing with love and humility.

Panduranga immediately entered the garden and placing his hands on Sawata's head, brought him out of his trance and embracing him, took him to his heart. Sawata made Him sit before him and worshipped him with tears of joy.

The two saints meanwhile had followed the Lord and blissfully partook of Sawata's happiness.

"The power of God's name will banish fear, hit time and death hard on the head. Let us bring from Vaikuntha the Gods to lead the kirtan and sing and dance in Vithal's name and rejoice in mem Diwali. Keep the beloved Lord in your mind," says Sawata, "keep of to the path of Bhakti and it will open the gates of Mukti (salva tion)."

Sawata's abhangs still resound in the villages of Maharashta where the wells pump water in the fields and men and women sing of Sawata's pure love for the Lor as they toil in the sun. Their the der feelings even new touch the hearts of those who hear them (Copyright : Author

#### Pride Humbled-1

PRIDE is a hydra-headed demon and its ways are so subtle that it rears its head even in the most unsuspected quarters. Thus we are amazed to hear that even Dharmaputra, the exemplar of all virtues, was not exempt from this vice!

Pride is one of the major obstacles in the path of man's progress towards Life Divine.

One man may be proud that he is proud, and another, proud that he is not proud! While one may be proud of his atheism, another may be proud of his devotion to God! Learning may render one man proud, and yet ignorance can also be the source of pride for another man!

It is by the Grace of God alone that one can discover the presence of pride in us and exorcise the devil.

In Sri Krishna, the Darling of Humanity, which has come to be regarded as a classic work of the late Shri A. S. Panchapagesa Ayyar, I.C.S. (Retd.), there is a collection of stories dealing with diverse aspects of pride.

The Bhavan's Journal is grateful to the publishers of the book, the Madras Law Journal Office, Madras, for giving us special permission to serialise these stories.—Ed.

<sup>"Dambho</sup> darpo abhimanascha krodha parushyameva cha Ajnanam chabhijatasya Partha sampadamasureem"

(Hypocrisy, pride and self-conceit, wrath, rudeness and ignorance belong,
O Partha, to him who is born to the heritage of the demons.)

"Pride goeth before destruction, and a haughty spirit before a fall."

"Tis pride, rank pride, and haughtiness of soul."

Addison.



## Pride of Charity

"And he owned with a grin That his favourite sin Is pride that apes humility."

-Southey

KING Yudhistira was very proud of his charity in feeding 16,008 Brahmans every day from the magic all-providing pot which he had.

All these Brahmans used to follow him wherever he went and eat the sumptuous meals given to them free.

Sri Krishna wanted to humble Yudhistira's pride. So, one day, He took him to the underworld where the righteous King Mahabali ruled.

Mahabali received Lord Krishna with all proper worship. The latter then introduced Yudhistira to Mahabali, as his cousin. At once Mahabali went and most respectfully welcomed dust at this well-merited reproach-Yudhistira to his kingdom.

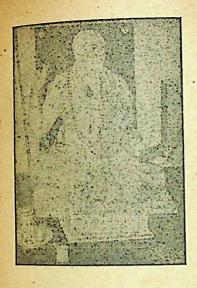
'Ah!' said Krishna to Mahabali,

'you don't know the full extent of the goodness of my cousin, who is the abode of charity. He feeds 16,008 Brahmans every day, and they follow him wherever he goes.'

'Pooh!' said Mahabali, spitting of the ground, What a wretch he must be to keep 16,008 people so helpless dependent on him simply to satisfy his vanity! Even if I offer a kingdon no man will come shamelessly to me every day for meals. Oh, Lord, this cousin of yours the abode of charity, the Model King of whom have heard so much?'

Yudhishtira was humbled to

000



The 750th birthday of Sri Madhva falls on February 1. To commemorate it, an All India Madhava Conference under the auspices of two great Mathadipadhis is scheduled for January 30th to February 1 in Mysore.—Ed.

# SRI WADHVA'S MESSAGE TO HUMANITY

Dr. P. NAGARAJA RAO

यस्याद्यानां मुनीनां सततहरिगुणध्यानशिक्षायमाणा वादीन्त्रमत्तनागप्रमितवल तिरस्कार्रासहायमाना । सर्वज्ञस्य श्रुतीनामखिलजनमनोध्यान्त सूर्यायमाणा व्याख्या विख्यातकोर्तेर्जयति सुमनसां कर्णपूरायमाणा।

अभ्रमं भङ्गरहितं अजडं विमलं सदा। आनन्वतीर्थमतुलं भजे तापत्रयापहम्।।

SRI Madhva was born in the 13th century to trail the splendid path of God-realisation by his refreshing interpretation of the triple texts, (Upanishads, Brahma Sutras and Gita) epics and Puranas. He has harmonised their message, in his splendid system (Dvaita-Vedanta). His message is authentic, for he was not only intructed by Lord Veda-Vyasa, but also commissioned by him to go forth and preach the Sat-Sastra. In many of his books he affirms his mission and reveals his stature

in a celebrated verse; "Of the three blessed forms of Vayu, distinctly spoken of in the Vedas, whose essential forms are prowess and wisdom which are highly worshipped, of such the first avatura is that person who carried the message of Sri Rama (to Sita), and the second brought destruction on the Kuru forces and the third is Madhva who composed commentaries to proclaim the supremacy of Lord Kesava."

यस्य त्रीण्युदितानी वेदवचने रूपाणि दिव्यान्यलं षट् तद्वशंतमित्यमेवनिहितं देवस्य भगों महत्। वायो रामवचोनयं प्रथमकं पृक्षो द्वितीयो वपुः मध्यो यस्तु तृतीयमेतदमुना प्रन्थः कृतः केशवे।।

Guru Madhva is not only the Uttama Guru, but is also the saviour of our souls, Uttaraka Guru, to whom we are beholden

in all our lives, for he destroys our three-fold suffering (tapatraya) which none else can do.

He lived and preached to millions under different meaningful names such as Purana Prajna, Madhva, Ananda Tirtha, Anumara Tirtha and Sukha Tirtha.

We get a splendid account of his authentic life by his contemporary Narayana Panditacharya in Vijaya in the immortal Madhva 16 cantos in 1008 verses in different meters, regaling not only the lovers of Sanskrit poetry, but also the spiritual aspirants hungering for the saving knowledge moksa. The biography is all three in one—a splendid Kavya, a sound sastra and an inspiring religion. It is substantial in its size and sublime in its contents, vivid and fluent in its narrative and comprehensive in its interpretation of the leading incidents of the Master's life, chief of which is the installation of the Krishna idol of ineffable beauty and transcendent loveliness at Udipi and organising an administration for the Lord's worship several times a day. It is going on as in his day all these 700 years.

The Acharya's philosophy is Suddha Vaidika Dharma explained in 37 works which is 'root of all philosophy' called Sarva Mula. The Sarva Mula is his alter-ego as the Bhagavata is the alter-ego of the Lord.

He disappeared from earthly existence under the shower of

flowers rained from heaven by the Devas on the ninth day of Magna month charging his disciples with his last message in the closing words of his favourite *Upanishad Aitareya* "go forth and preach."

What did he preach to mankind? It can be neatly put in two words, Duty and Devotion. Duty must not be done in a spirit of a constraint for securing secular values but must be performed as devotional acts to the Lord as His samarpana. Devotion to the Lord is not exhausted by only puja and the observance of the rules, it also spells the discharge of social obligations and the living of the Dharmic life.

Sri Madhva is opposed to a life of *Do-nothingism*, to a repulsion from *Samsara*, i.e., *Samsara Vimukha Vada*. He asks us to go forth in life doing our duty as Devotion to the Lord.

An earnest student of mine asked me to answer his questions and I find the dialogue below in a way puts the entire philosophy of Sri Madhva in a nutshell.

1. What are the fundamentals of Sri Madhva's philosophy!

Sri Madhva classifies all the categories into three divisions:

Supreme Reality i.e., GOD who is none other than Lord Si Narayana and Souls and the Universe.

All the three are eternal, no birth and no death for them and they endure for all times.

The first category is Lord Sri Narayana. He is the absolutely independent supreme principal, the Master of the other two categories i.e., Souls and the Universe, in every way. He creates, sustains, destroys, controls, bestows ignorance and knowledge, binds and liberates the souls. He is the store house of all auspicious qualities and is bereft of all defects.

(अनत्तकल्याणगुणपरिपूर्ण and निर्दोध) He endows souls with suitable bodies to help them work out their way to obtain salvation. That is called creation. He effects changes in the universe to help men. He enters all objects and souls and directs them according to the intrinsic nature of the souls (स्वरूप) and Karma and He remains always untainted.

### 2. How do we know Him?

Not through perception nor with these earthly eyes; nor can we infer and reason out His existence. Inference is based on things we have seen. Hence, He can only be known through sound scriptures (Sadagamas).

## 3. What are they?

They are Rig Veda, the Yajur, Sama and Atharvana Vedas, the Mahabharata, Mula Ramayana, Pancharatra and such of those other books that do not go against the prime purport of the scriptures.

4. What is the prime purport of the scriptures?
All the scriptures in different

ways declare that Lord Sri Narayana is the prime import of all scriptures, when critically interpreted. Not only that, Madhva's theory of language holds the view 'that all the words in their fundamental sense (Parama mukhya Vrtya) refer to Lord Sri Narayana, and only in a secondary sense they refer to the objects. Thus Sri Madhva harmonises the meaning of all the words.

When we say that the Lord is the creator of the world, several questions arise: Has He any purpose in creating the world? If so, what is it?

He has no selfish purpose, for He is Perfection and as such has no desires. Nor is His creation a useless action, for its purpose is to enable souls to work out their destiny.

He is the creator par excellence, for He is not dependent on any external instrument as the potter does in producing mud pots. The universe, souls and all other instruments are dependent on Him. He is not like the agents in the world, who have necessarily to depend on their instruments.

The Lord is not the material cause of the world as clay is for the pot, as threads are for the cloth. He is the efficient cause (nimitta karana) of the world. He does not transform Himself into the things of the world. He is the inspirer of all life-activities, the vital, mental and physical in men—(sarva manovrittiprerakah). He

is the bestower of liberation (Moksa). It is in the giving of none else. Janardana is the giver of Moksa. The benefits that other deities like Rudra, Ganesa, Navagrahas etc., give us are not their direct gifts to us; they are the instruments of Lord Sri Narayana. He is the real giver through them.

On the authority of the scriptures, Sri Madhva draws up a hierarchy for the deities with Lord Sri Narayana at the top and Agni at the bottom. We are to worship Lord Sri Narayana, not alone to the exclusion of his retinue. All the deities constitute the retinue of the Lord (parivara). No deity must be worshipped out of its contextual status in the hierarchy (taratamya).

We must know the first three members of the hierarchy. Lord Sri Narayana is the first and the second is His consort Maha lakshmi. She is all pervasive as the Lord, but is only dependent on Him. She is not classified as a soul. She is ever-liberated (nitya muktah). She also knows all things without effort like the Lord. Her knowledge of the Lord is the most comprehensive, though not complete. It is she who is happy and ever blessed in His company. She serves the Lord herself for her joy, though He has thousands of. attendants.

The third in rank is Vayudeva. Vayudeva is the top-most among the souls. He has no ignorance at any time. He is the pet disciple

of the Lord. He has taken on three incarnations: They are (1) Hanuman: (2) Bhima and (3) Sri Madhva.

5. How do you know that Sn Madhva is the avatara of Vayu?

The Balittha hymn and the Bavamana hymns in the Rig Veda declare it. They say that Lord has ordered him to take birth to work out his way. Sri Madhva is the Third Avatara. He learnt the true meaning of the Brahma Sutras from Lord Sri Veda Vyasa and has written 37 works for refuting erroneous ideas and for bringing out the correct meaning of the texts.

6. Where do you get an account of Sri Madhva's life and teachings?

An eye-witness to his life, his favourite disciple Trivikrama has in 41 verses described the three incarnations of Vayu. It is called Vayu-stuti, recited at the time of worship in every Madhva house.

Again, Trivikrama's son, Narayana Panditacharya has given superb, authentic biography with comments in 16 cantos—The Strandhva Vijaya.

7. Have we any English translations of Sri Madhva's works or are there Kannada translations for those who cannot read English or understand difficult Sanskrit?

There are several good works in

English. We have good introductions to Sri Madhva's life and teachings. The oldest of them. now reprinted by the Palimar Mutt is of the late Sri C.M. Padmanabhacharya: (abridged edition.) The original was published in 1910 short book on Sri Madhvacharya was published in Bangalore by Prof. Krishnamoorthy Rao. In 1963, Madhva's teachings in His own words by Dr. B.N.K. Sharma was published by Bharatiya Vidya Bhavan. Dr. B. N. K. Sharma has a magnificent big volume on the philosophy of Sri Madhvacharya, published in 1962 (his D. Litt thesis). The A.B.M.M. has published a small book by Dr. P. Nagaraja Rao, Sri Madhva, his life and teachings (1971).

Some of the important works of Sri Madhva are translated into English. Prof. S.S. Raghavachar of Mysore University has translated Visnu Tattva Nirnaya and it is available at Sri Ramakrishna Mission, Mangalore-6. The late Dr. Nagaraja Sarma has presented a critical study of the 10 Prakaranas of Sr iMadhva under the title -Reign of Realism in Indian Philosophy (his Doctorate thesis). Many of the Upanishads according to Sri Madhva's commentary were translated by Sri Basu and published in Allahabad.

The commentary on Bhagavad Gita by Sri Madhva was translated by Sri Salem Subbha Rao, and he also translated the Brahma Sutra Bhashya and the Bhagavata. Today we have a critical edition, Comparative Study of the Brahma Sutras and their Principal Commentaries by Dr. B.N.K. Sharma. He has given us a history of philosophical literature of Dvaita Vedanta in two volumes, History of Dvaita Vedanta and its Literature for which the Government of India honoured him with the Sahitya Academy Award in 1964. There are several Kannada works. The Madhva Muni Seva Sangha Udipi has brought out the Kannada translation of all the works of Sri Madhva, with an excellent English introduction by the late C.R. Krishna Rao. The literature in Kannada is substantial, satisfactory and is ever growing.

8. What according to Sri Madhva is the cause of our sorrow and pain, dissatisfaction and frustration in human life?

Sri Madhva calls it Samsara. Sri Madhva classifies all souls under three heads: Sattva Souls: Middling Souls: and the Tamas Souls. The nature of the soul is unalterable. The purpose of human existence is to work out the fruits of our Karma and finally realise the true nature of the soul.

9. Is the true nature of the soul not known to us? Why is it not known to us now?

The true nature of the soul is hidden from us by two screens. The first screen hides God from

our vision and second from the true knowledge of our own true selves. It is this double ignorance that makes us do all sinful activities that stand in the way of moksa.

### 10. What is Moksa?

It is the realisation of the true nature of the self rending the veils.

11. What is the chief sin that prevents us from tearing the screens and what is the way to Moksa?

The chief sin of human beings according to Sri Madhva is the assertion that "we are independent agents of all our acts," and the knowledge and complete realisation of the independence of Lord Sri Narayana and the dependence of all else on Him is the way to true devotion. True, uninterrupted devotion leads the souls to gain the grace of the Lord. That alone can secure Moksa.

12. Did Sri Madhva do anything concrete to help lay man to lead a spiritual life? Did he found any institution?

Yes; he established the image of Sri Krishna at Udipi 700 years ago. It is to this day being worshipped by eight Sanyasins, by turns every two years.

13. Is it enough if we abandon all our duties and are lost in contemplation of the Lord?

No. Sri Madhva insists on service to mankind as a necessary

item of duty for men in their spiritual Sadhana for obtaining the graces of the Lord which secures Moksa.

14. Can we directly get to God and ask for His grace, or, have we to go through somebody?

We cannot directly reach the Lord. We have to go through the preceptor, the Guru, who knows the form of the Lord encased in the disciple's heart and will instruct the disciple to worship that particular form.

The Lord is encased in the heart of each human being in a particular form. Worship of that form alone secures His grace for that soul. That the Guru has to teach us—there is no other way.

 Is mere intellectual study of the scriptures enough? Do we need any other discipline?

Mere study is not enough. One has to live a disciplined life. One must take life seriously and not regard this world as an illusion One must do all and a dream. the duties enjoined by Sastras One must acquire ceremonial purity and live an ethical life, and while doing all the activities, he must dedicate them to the Lord, not desiring the fruits of the activity and must feel that he is not the sole agent of the activity and that the Lord is. By this process, the good souls attain Moksa.

FEBRUARY 3, 1914 16. Among the rituals what important ones does Sri Madhva

insist on for our performance? The Ekadasi Vrata i.e., fasting on the eleventh day of each fortnight, is important. The worship of the Lord and the Great Guru the Vayu, partaking of His prasada are the important things one

17. Please put in the form of propositions the important doctrines of Sri Madhva's philosophy.

1. Sriman Narayana is the Supreme independent real and all

else is dependent on .Him.

should do.

2. He is the home of infinite auspicious attributes and has no imperfections in Him. He is the creator, sustainer, destroyer and giver of Moksa. All the deities are his retinue, with Vayu as the leader.

3. The world in which we live is real and not illusory. It is different from souls, different from the Lord and there is difference among various entities themselves.

4. The souls are ever in dependence on the Lord: never independent even in Moksa.

5. The souls are different from

each other not only quality but in kind also.

6. Defectless pure devotion to the Lord is the means for Moksa, which primarily involves the knowledge of our dependence and Lord's independence.

7. Three instruments of knowledge-perception, inference and verbal testimony are accepted.

The Lord must be worshipped along with his retinue in the context of a pattern, in keeping with their place in the hierarchy.

9. To reach the Lord's abode one must purify one's life by acquiring ceremonial purity through the observance of religious practices (achara) e.g., puja, sandhya, fast on Ekadasi Day etc. One must go to a Guru and learn from him scripture—taught truth, be convinced of them, and must meditate on God with devotion.

10. Man obtains Moksa by the grace of the Lord, not by any

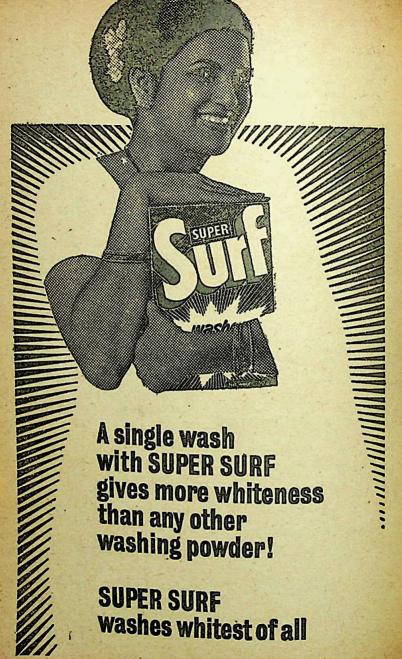
other means.

11. Moksa is the supreme spiritual ideal. श्रीमत्मध्वमते हरिः परतरः सत्यं जगव्रत्यतो

भेदो जीवगण हरेरनुचरा नीचोच्च मावं गताः। मुक्तिनैजसुखानुमूतिरमला मक्तिरच तत्साधन ह्यक्षावित्रितयं प्रमाणमिखलाम्नायकवेद्यो हरिः॥

- 0 0 0

An artisan who was making arrows was so completely plunged is work that he in his work that he never noticed that the royal procession was passing by him and the never noticed that the royal is totally immersed ing by him with a great din; so he whose thought is totally immersed in the continuous agreement of the continuous contin in the contemplation of the Divine perceives nothing else, neither within himself. -Bhagavata Purana within himself nor outside.



Though grounded in the British system, the legal profession in India should remember that "what is good for a population of 55 million may not be adequate for a population of 550 million." Herein is its new and challenging role demanded by the new realities in a resurgent nation known for its chaotically varied languages, peoples. religions, customs and practices.



# LEGAL PROFESSION AND SOCIETY

THE raison d'etre of the legal profession is to secure justice to man. It is well recognised that the concept of justice is growing and is dynamic. Since the dawn of civilisation justice has been a great yearning in the human breast. Manu spoke the eternal truth:

Justice, being violated, destroys; justice, being preserved, preserves. Therefore, justice must not be violated lest violated, should destroy us.

Since Plato's time the concept of justice has passed through several stages of evolution. Today it has attained a much wider basis.

### Their Notions

When we speak of justice, we include in that concept economic, social and political justice. The two international convenants of human rights define and enumerate not only civil and political rights of man but also economic, social and cultural rights.

Aristotle described man as "a political animal". Today he has become both a social and economic being. These three notions of economic, social and political justice are interlaced and cannot CC-C Manufamewan Varanasi belledion Digitized by eGangotri

colour from the other; each has an impact on the development of the other.

To achieve this ideal, constitutional practice has devised many institutions, the highest in the hierarchy being the executive, the legislature and the judiciary. The legal profession is also a national institution which, since its inception, has been a vital limb of the judicial system. It is axiomatic that the judicial system cannot function usefully and effectively, unless there is a strong and efficient bar inspired by the national ideals as envisaged in the Constitution.

A nation is what its institutions make it and an institution is what the individuals composing it make it. If you weaken the legal profession, you weaken the judicial system thereby prejudicially affecting the soundness and strength of the entire fabric of our democracy.

#### Rule of Law

The Indian constitution speaks of the creation of a social order in which justice, social, economic and political, shall prevail, and what is most vital to the development of democracy is the injunction laid down in Article 38 that all the institutions of national life shall be informed and inspired by this ideal of justice.

The legal profession is one such institution. It is in this new context that the profession has to define its role Democracy Vasanan Collecthis Dwayed by eGangotri

ever-evolving growing concept. The rule of law is its backbone. The conception of the rule of law it. self has expanded in modern jurisprudence.

The International Commission of Jurists has in recent years given this concept a new and enlarged Where the rule of law does not exist, democracy cannot survive. The role of the legal profession in a democracy is a bulwark of the rule of law. The profession has a constructive and responsible role to play in the shaping of the democratic structure.

### Historic Role

By reason of its special competence in matters connected with the rule of law, the legal profession ranks high among those who shape opinion in the legislature and in the public. The lawyer can provide leadership in fields other than the strictly judicial sphere.

In all democracies, the lawyer has played a historic role from the formulation of the constitutional document to the implementation and working of its ojectives. The potential power of the legal profession can be best comprehended when it is viewed in the back ground of its historic role.

It is truly appreciated when eviluated in the constitutional context Its real position in the developing democratic structure can be properly understood and realised only

We are passing through a silent civil revolution; perceptibly and imperceptibly vast changes are coming over the society. The legal profession has to occupy its legitimate place as an instrument playing its appropriate role in this new milieu.

### Instrument in New Milieu

Viewed from this standpoint the legal profession ceases to be an institution which only looks inward for the satisfaction of self-serving interests. Private gain there must be but it can only be incidental to the service of humanity and not a paramount consideration. Public duty must be supreme.

The legal profession presents a body of intellectual power engaged in the proper development of the constitutional process and intimately involved in the several forces shaping the political and socio-economic life of the nations. This profession can legitimately claim that it was the lawyer who, more than others, shaped the destiny of the nation.

Who were the prominent freedom fighters? Who were the prominent Constitution-makers? There is a long array of nation-builders—Mahatma Gandhi, Motilal Nehru, C.R. Das, Jawaharlal Nehru, Rajendra Prasad, Vallabhbai Patel, Lala Lajpat Rai, Govind Ballabh Pant, Madan Mohan Malviya, Purshottam Das Tandon, Rajagopalachari, K.M.

Munshi, Ambedkar, Alladi Krishnaswami Iyer and many others.

In society there is nothing which does not change and the legal profession is no exception. Every good institution must grow to preserve its vitality. Law and justice are inseparable concepts which must reflect the changing pattern of social life. Independence brought an upheaval not only of political but also of social nature. Dynasty is disposed of, the citadels of autocracy and privilege stormed and feudalism of every shape or form abolished; we are well on the way to achieve true liberty and equality.

### New Challenges

The concept of property has altered. It was but natural that the shape of litigation should change after 1947. The style of advocacy also changed. Instead of scintillating, sparkling language of the law, we have now what may be described as Lord Denning's brevity, felicity and simplicity of expression.

After independence it was inevitable that the legal profession had to meet with new situations and face new challenges. New responsibilities have developed on the members of the bar and on the organisation of the bar association.

The notion is gaining ground that the administration of justice and the Constitution and functions of the bar are no longer the sole concern of judges and lawyers but

must be objects of special interest for the public. Even in England "the lawyer and the law are being criticised and scrutinised as never before," and it is asserted that "no longer can the profession afford to turn its blind eye to such criticism and to be allowed to deal with its own problems without outside interference."

### Legal Education

It is also stated that legal education is not just the business of lawyers but affects standards within the legal profession and therefore affects the service which members of that profession give to the public. It is suggested that it is better that reform in practices, procedures and education comes from within for otherwise the public will take the matter in hand and will do the reform themselves.

This warning is apposite in India also and it will be well to take it to heart

It is sometimes profitable to look at oneself from outside in the interest of self-improvement. Robert Burns gives a sane advice when he says:

Oh Wad some power the giftie gie us To see oursels as others see us!

Such an exercise will be helpful and the profession will be able to face successfully such difficulties and dangers as might lie ahead. It has been well said that:

A bar association must answer the broad responsibility of acting in the capacity of a public trust, but for its own good, the good of the people it serves and the good of the broad cross-section of the people with which it in some way comes in contact.

In order to retain its proper position in the national life and fulfil its proper role in new India, the profession has to look outwards also. In a time of revolutionary changes, the challenge is urgent and the call to public duty is insistent. The legal profession has to address itself actively to the problems of the society.

### Social System

In a period of social change, both in the direction it takes and in the pace with which it proceeds, the greatest responsibility must be forthcoming from every institution of our national life. That is an imperative which no institution can afford to disregard either in the national interest because our constitutional system is so closely balanced, or in the interest of its own existence and survival as a dynamic force.

An institution which at this time fails to rise to its historic role and respond to the responsibilities, which flow from the place it occupies in the national development, will forfeit its right to that position, and may be swamped by the contemporary historical forces in to comparative oblivion.

An institution which is no longer involved in the struggle and play of the dynamic forces and contrary to its essential character

tums its back on the national scene may, sooner or later, cease to count. This general observation applies, in my opinion, to all national institutions. Hence the need to examine the entire social system and determine where the lawyer can play a constructive and responsible role, especially when it is relevant to conditions peculiarly existing in India.

Though historically grounded in the British system, the profession has to consider how far it may have to depart, except in its essentials, from that system. What is good for a population of 55 million may not be adequate for a population of more than 550 mil-

lion.

#### New Realities

A famous Chief Justice of an American court once observed:

It was not until I was 50 that I began to understand that the decision in every great case is likely to be written with the life-blood of some lawyer.

No doubt, in complicated cases, the lawyers, even when they have not given life-blood, have sweated blood in the preparation

conduct of the cases.

That is the highest tribute to the devotion of the lawyer to his duty in court. But the necessities of the times demand larger functions than merely the function of a wise counsellor and an advocate.

The learned U.S. Chief Justice enumerates armong the functions of a great lawyer, (i) individually and as a member of the organised bar to improve his profession, working procedures in the conduct of cases, and the law, (ii) as an intelligent unselfish leader of public opinion within his own particular sphere of influence, and (iii) every great lawyer must be prepared, not necessarily to seek public office, but to answer the call for public service when it comes.

A nation's institutions are stable so long as they correspond to national ideals. It is necessary to take all measures which will raise the legal profession in public esteem, and also make it an effective and responsible body in public life. The profession cannot fail to measure up to the new realities. (Courtesy: Indian & Foreign Review)

When a Good King Rules

AN emperor knows how to govern when poets are free to make verses, people to act plays, historians to tell the truth, ministers live advice the truth of tr to give advice, the poor to grumble at taxes, students to learn lessons aloud, workmen to praise their skill and seek work, people to speak of anything, and old many facility with everything. of anything, and old men to find fault with everything.

(Address of the Duke of Shao to King Li-Wang, China)

In the death, on January 13 last, of Smt. Saraswati Bai at 83 Hari. katha in the South lost one of its able and distinguished exponents. Bom in Gooty in Andhra Pradesh, she made her fame and fortune in a span of 40 years and won numerous awards, notably "Gayanapatu" from Vishnu Digambar and "Kirthanapatu" from Lokmanya Tilak. She was made a fellow of the Sangeet Natak Akademi by the former President of India, Dr. S. Radhakrishnan .- Ed.

# Saraswati Bai

R. RANGARAMANUJA AYYANGAR



A Brahmin lady of the Madhwa sect. Saraswati took a Bai very courageous step when she broke away from orthodox notions of the seclusion of women.

Till her time, ladies who took to music as a profession were drawn fold. from the Devadasi Saraswati Bai had to fight her way

up on several fronts.

Endowed with natural gifts of a high order, she not only got over all hurdles but established a record of phenomenal success which, in retrospect, has all the fantas a glorious and elusiveness of dream.

a period of forty years from 1910 she strode the field like a Colossus and retired with grace in the late forties.

Her instructor and godfather Tiruvayyar Krishnachar, He had eminent Sanskrit scholar. been a close friend of Krishn Bhagavatar. He made over h Saraswati Bai the rich storehous of Harikatha tradition built up by

ollection. Digitized by eGangotri

the pioneer Haridasa. He sought the help of Tanjore Panchapagesa Bhagavatar, a disciple and associate of Krishna Bhagavatar, to give the finishing touches for Saraswati Bai's equipment.

A powerful voice with tremendous carrying power and intoxicating charm were her greatest assets. She was an earnest votary of art and culture. She moved on equal terms with veterans in the field of music. This association augmented her knowledge of music and made it dynamic and quite up-todate.

She took care to add to her repertoire songs that were popular in music halls. She was quite at ease in Carnatic as well as Hindustani music, though her excursions in the latter were more spectacular and imitative than scholarly and genuine. By any standard, her music was the best part of her Harikatha.

The number of her topics was quite limited—not more than a dozen. She gave them an exhaustive treatment. Her quotations in Tamil and Sanskrit had a vast range indicative of her extensive study. Krishna Bhagavatar did a great deal to popularise Gopalakrishna Bharati's opera, Nandanar.

Saraswati Bai came close on his heels. Her interpretation of the opera was superb. Her fame and popularity rested primarily on Nandanar and Ramadas.

Her confidence and capacity to quicken the pulse of her audience brought about an immediate rapport with listeners. She kept it up to the very end through a judicious combination of voluble eloquence, torrential flow of speech and brilliant music, both light and classical. Chidambara Bhagavatar and Saraswati Bai turned their popularity to advantage and raised the scale of their remuneration to fabulous sums.

When she was at the peak of her career, there was a sudden slump in values. Neither her latter-day colleagues in the field nor the new generation of sophisticated music hall fans had any links with the past.

Her technique of speech and diction and her quaint old tales and cliches of the rural culture of bygone days failed to click. Though in her prime of life and in full possession of her powers, she failed to adjust herself to the time. She had no time to look around and mend her fences. The institution of Harika'ha was crumbling to pieces. There was nothing left but to sit up and watch the ebbing tide.

To the last she maintained a high standard of cultural exposition, musical excellence and professional dignity and integrity.

[From the author's monumental work, History of South Indian (Carnatic) Music.]

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# SRI ANANTHAPURA

B. RADHAKRISHNA RAO

OF the innumerable sacred shrines dedicated to Lord Vishnu in Kerala, the one at Trivandrum in the deep south, and the other at Ananthapura, which has come to limelight recently, near Kasaragod in the northernmost tip of Kerala,

are the most outstanding.

While at Trivandrum, the Lord is seen in a reclining posture, at Ananthapura, he has manifested himself as seated on sesha (Anantha). Whereas the Ananthasayana Temple at Trivandrum prospered and rose to the heights of eminence under generous royal patronage, the Ananthapadmanabha Temple at Ananthapura fell to ruins, owing to human negligence and callousness coupled with centuries of vicissitude.

Thanks to the concerted efforts of the religious minded people of Kasaragod Taluk, steps have been taken to renovate this worn out and forlorn looking lake temple, which is the only one of its kind in the whole of Bharathavarsha, and it is hoped that the renovation will restore to the temple much of its. glory and splendour.

Located almost at the centre of Kasaragod Taluk, Ananthapura is a sleepy hamlet situated about

Kumbla is a little commercial township nine miles from Kasaragod.

Ananthapura, which formed a part of Kumbla Seemae (Seemae in the local Thulu dialect means 'principality'), had come under the aegis and seen the heydays of the various dynaties like, Alupa. Kadamba and Rastrakuta Eighth century was for Kumla Seemae, a golden age, and the area in and around Kumbla witnessed architectural activities on an unprecedented scale.

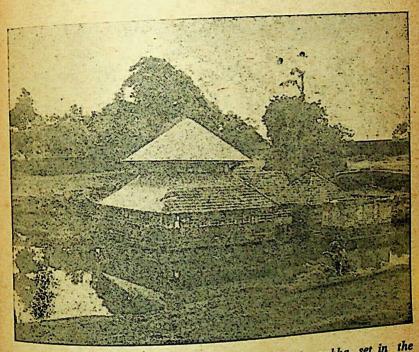
The Ananthapadmanabha Temple marks the culmination of architectural activities initiated during

that period.

Splendidly set in a place endowed with ravishing natural beauty. the architectural elegance of the captivates the onlookers temple not excluding the archaelogists Standing majestically in the middle of a pellucid lake of considerable size, containing perennial and inexhaustible supply of water, this hoary shrine symbolises Narayani the Lord who has his abode in water, sitting on Anantha in ful glory, showering his benign grace and blessings on all devotees.

Holiness Sri charya of Kanchi Kamakoti Pet three miles to the east of Kumbla. CC-0. Mumukshu Bhawan Varanasi Collection of Kanchi Kamakon dur CC-0. Mumukshu Bhawan Varanasi Collection of Fraginty Scangotri

# A unique and hoary Vaishnavaite shrine near Kasaragod



A chraming view of the temple of Ananthapadmanabha set in the middle of a placid tank.

ing his triumphant tour of Kerala observed: "It is very difficult to find another temple of this kind in Bharathavarsha." A Vaishnavaite shrine in the centre of a Pushkarini is of very great auspicious significance, and this is the only one such shrine in the country, as testified to by His Holiness.

The ethos of this temple is inextricably linked with the history of Ananthasayana Temple at Trivandrum. The name of celebrated Bilwamangala, who has composed many hymns of great poetic excellence in praise of Ananthapadmanabha, is associated with the legend of the temple.

It is said that Bilwamangala was

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The unitholder may at any time (except in the month of July) sell his units back to the Trust at the ruling repurchase price. All that a unitholder has to do is to complete the form on the reverse of the unit certificate with the signature/s duly witnessed and send it to the requisite office of the Trust. The Trust after verification of the signature etc. will pay the money either by draft, cheque, money order or cash as requested by the unitholder.

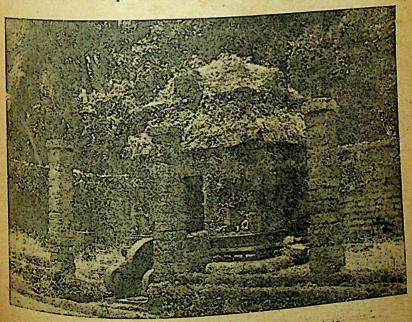
daily offering worship to his chosen deity Ananthapadmanabha in the vicinity of the Parthasarathi shrine.

In order to test the firmness of his devotion, the Lord used to assume the form of a boy and disturb Bilwamangala. Being unaware of the fact that the boy who was annoying him was none other than Lord Ananthapadmanabha, Bilwamangala abused him. In a fit of anger, the Lord disappeared.

Repenting for his misdeeds, Bilwamangala went in search of Lord in the southern direction, and reached a place called Ananthavanam, (which is today famous as Ananthasayana of Trivandrum) where the Lord appeared before him and said, "whoever worships me here, upon them will fall my boundless grace."

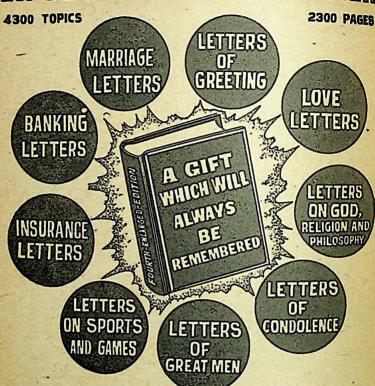
The devout inhabitants of Ananthapura who came to know about this incident built a beautiful temple in the middle of a lake and installed therein the image of Ananthapadmanabha. Though Ananthapura is not one among the 108 Divya Desams ordained by Alwars, it is undoubtedly one of the most celebrated Vaishnavaite shrines of South India.

A crocodile, believed to be the incarnation of a Gandharva (semi-divine being) was living in



The shrine of Parthasarathi in a decadent state.

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this tank till recently. The local people recall the rare phenomenon of this crocodile coming out of the water, during the time of daily pooja and offering its silent worship to Lord. It was killed by some local miscreants.

Raised on a granite platform built from the bed of the tank, the temple is square in plan. The major part of the temple is built with laterite masonary, using some old special type of mortar. While the roof of the sanctum is covered with copper plates, roofing of the other parts is made of modern tiles. The temple measuring 302 ft x 302 ft, has a Garbagriha with a four feet wide passage for circumambulation. A small footbridge across the tank connects the outer Mandapam with the Namaskara Mandapam.

The sanctum sanctorum, vibrant with spiritual glow, enshrines the comely and splendidly carved lifesize image of Ananthapadmanabha flanked by Sridevi and Bhoodevi. The attendants, Garuda and Hanuman, offer oblations in front. Devakannikas are depicted as doing Chamaraseva to the Lord on either side from behind. Dwarapalakas, Jaya and Vijaya keeping an eternal vigil at the door-What an exquisite picture, at the sight of which, the devotees will easily behold the glorious vision of Vaikunta itself!

In the niches on the walls of the



The imposing idol of Parthasarathi holding a whip in the right hand and a conch in the left, situated to the south west of the main temple.

three partly disfigured Vaishnava images in bas relief. The outer wall of the temple was once resplendent with amazing sculptures, depicting several poses of various Gods and Goddesses of the Hindu pantheon but exposed to the elements they got destroyed.

The inner wall of the temple abounds in eye-catching murals, representing the various aspects of Lord Vishnu. The stone carvings on the wall of the sanctum sanctorum which speak volumes for the dexterity and skill of the South Indian sculptors, still have not lost their ancient splendour and exu-

sanctum sanctorum are found, the their and CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

berance, despite the neglect of centuries. The most striking feature of this temple is the use of stucco in the formation of images.

A small shrine to the southwest of the main temple, containing a splendidly carved idol of Parthasarathi, holding a whip in the right hand and a conch in the left, is in total shambles, with decayed remnants of the fallen tower.

Two carved granite elephants found near the steps leading to the temple, produce different musical notes when tapped. There is also a sub-shrine of Vinayaka situated at the north-eastern corner of the

tank just above the famous Bilwamangal cave and is in a state of disrepair.

This temple contains, besides the two-armed Ganesha, the icons of Mashishasuramardhini and Balamaruthi.

Prompted by divine intution, His Holiness Sri Jayendra Saraswathi Swamigal of Kanchi Kamakoti Peetham visited this temple, in the course of his Vijayayatra in Kerala in January 1972. His Holiness was deeply pained to see this crumbling temple and stressed the need for its immediate renovation and arrangement for



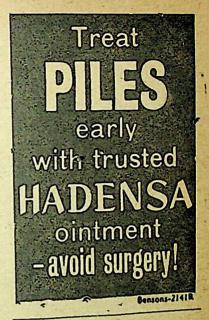
The main idols in the temple: Lord Vishnu seated on Maharest CC-0. Mumuk Anantha with his constors on the sold gotti

the proper performance of daily Pujas-

Sri Sri Vishwesha Theertha Swamiji of Udipi Pejavar Mutt, who visited this shrine in July 1972 was also very much moved by the decadent and deplorable state of the temple. He earnestly urged the devotees gathered there on the occasion, to swing into action for the immediate renovation of this ancient shrine.

Encouraged by the blessings of two great Matadhipathis, a small committee of the devotees was formed, with Dr. P. S. Shastri, a well known figure in the religious and cultural field of the Kasaragod Taluk, as President for the renovation of the temple, and the committee has appealed to those who cherish the all-round development of our land and religion" to extend their helping hand to the renovation work which has already started. According to the findings of Asthamangala Prashna, a well was dug in the Pushkarini for obtaining sanctified water for the daily Pooja.

A massive master plan has been outlined for the renovation of the temple, to be carried out in three stages. The tank has to be cleaned and repaired. The Gopuram and sanctum sanctorum have all to be renovated first. The idols of Bhoodevi and Sreedevi are to be substituted by their exact replicas in Panchaloha. Garuda and Hanuman in front, Paricharika Devis behind, Dwarpalakas—Jaya



and Vijaya—at entrance have to be wrought as far as possible in Panchaloha and installed in the sanctum sanctorum at the appropriate places.

The estimated cost for the repair of the main temple is Rs. 1,45,000. The cost of repairing the Namaskara Mantapam is Rs. 12,000. An eight feet wide footbridge to connect the Namaskaramandapam with the outer Gopuram is also proposed to be built at a cost of Rs. 10,000. The estimated cost of the reconstruction of the Ganapathi shrine is Rs. 5,000.

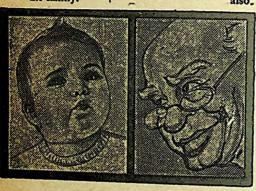
The temple renovation committee has appealed to all the Astikas to lend a helping hand in the sacred venture the total estimated cost of which is Rs. 5,26,000. (Photos by the author)

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# क्या आप हिन्दू हैं?

यदि हां, तो आपके परिवार में आपका धर्म ग्रन्थ 'वेद ' होना ही चाहिए।

चार वेदों का हिन्दी भाष्य

१०" × १५" साईज के लगभग २००० पृष्ठ । वजन १० किलो । सुनहरी कपड़े की चार जिल्हें। विद्या कागज । लागत लगभग रु. १६०/- किन्तु प्रचार के लिए शिवराती १९७४ तक रु. १०९/- ऋग्वेद ६ मंडल, यजुर्वेद, सामवेद सम्पूर्ण छपकर दो खंड मिल रहे हैं। अपनी प्रति शीध सुरक्षित कराएं। घन मिलते हीं दोनों खंड भेज दिए जायेंगें।

## अध्यक्ष, दयानन्द संस्थान

१५९७, हरष्र्यान सिंह मार्ग, करोलबाग, नई दिल्ली-११०००५, फोन नं. ५६६६३९

# A Matter of Conscience

Translation of a Gujarati Story written by the author-long long ago

SMT. LILAVATI MUNSHI

STORY SO FAR: Prasannavadan is a happy and contented man. With abundant wealth, excellent health and a lovely and devoted wife, Sundar—his second wife who has given him his first son—Prasannavadan is at the height of his joy.

As he is eagerly looking forward to celebrating his fortieth birthday, Gautam, a boyhood friend of his, unexpectedly walks into his house and makes a request which Prasannayadan feels compelled to turn down.

The request is that Prasannavadan should permit Gautam's wife, Nirmala, to stay with Sundar till such time he is able to find a job for himself.

Prasannavadan impatiently listens to the story of Gautam who had murdered Nirmala's tormentor in self-defence and to save the hapless girl—a widow at the age of 12 who had fallen into the hands of a drunkard and debauchee while trying to flee from her cruel in-laws.

Prasannavadan feels no qualms of conscience in negativing Gautam's request as he feels that Nirmala, a girl with a doubtful past, has no claims to be in the company of his angelic wife Sundar, even for a short while.

A crestfallen Gautam walks away. NOW READ ON.

SEEING Gautam going away like that Prasannavadan felt sorry. At the same time he felt relieved too. What could he do? He had explained to him his position and had even offered him money. He had also arranged for Gautam's defence when he was in jail. But to keep Nirmala with Sundar, how

could he do that? It was good that Sundar had not seen Gautam. Otherwise how angry she would have been?

Prasannavadan got up and splashed some cold water on his face. He felt that his stand was right. His conscience did not trouble him because he had offer-

ed money to Gautam. He summoned the servant and began to put on new clothes for going out.

Just then Sundar walked in. She was wearing the peacock-blue sari and ornaments chosen by him. Her face was like a white lotus floating on the deep green water and the diamond ornaments looked like glittering water drops. Prasannavadan eyed her lovingly. To keep such a rare lotus in the company of that dirt! What an idea! Prasannavadan thought.

They were already late for going out. "Suri,"—that was his pet name for her—"We are a little late, but still there is time. Somebody had come to see me and he would not go however much I tried." Prasannavadan deliberately did not mention the name of Gautam. "Now I am ready."

After Gautam left, both Prasannavadan and Sundar, taking Prabudha—their little son—with them, went for a drive towards the city garden.

Today Sundar was in a somewhat pensive mood and so she did not talk much. She seemed to be ill at ease.

As Prasannavadan's mind was full of Gautam's story, he did not notice his wife's mood.

At 7.30 they returned. Sundar went in to change her clothes. Prasannavadan sat in the same arm chair and though Gautam's voice was still ringing in his ears he felt somewhat happy.

All the guests were expected at half past eight. The dinner was

to be at half past nine. He had imagined that on that day the image of his happiness would be reflected in the silvery moonlight.

A quarter of an hour elapsed but Sundar did not return from he room. Still there was three-fourt of an hour for the guests to come. During the short time he hoped to take her into the garden for a walk.

Prasannavadan began impatiently searching for his wife. Sundar was not in her room. He enquired with the servant who said that Bai Saheb had gone to the garden 'Without telling me?' Prasannavadan felt a little upset, but he went on with his search of her.

He looked for her in all her favourite places, but she was to be found nowhere. Prasannavada felt very unhappy. she have gone?'

On the back side of the bungles, a river flowed touching a knowledge of the bungles of the bungl

Prasannavadan went towards that spot in search of Sund: From a distance he tried to locate. In the moonlight he something like a shadow of a reson. Prasannavadan joyfully was ed towards it with hurried steps.

As he went nearer, he saw figures instead of one and was little puzzled. 'Who would with her at this time?' He stoff at a little distance and strained eyes to figure out the sections.

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Sundar was sitting on the marble seat. She was wearing a thin skyblue sari which just revealed a portion of her white neck and the diamond necklace. Opposite her, a man was standing, his head bare. His cap was in his hand. His hair was dishevelled.

Somehow a sinister thought came in the mind of Prasannavadan. Sundar with someone at this time of the night here? Is it because of this that she did not come to the drawing room?

He wanted to make sure and instead of going by the straight path, he stealthily hid himself in a grove from where he could hear their conversation.

"Tell me, why did you call me here?" Sundar was asking.

'Oh! this meeting is pre-arranged!" Prasannavadan muttered inaudibly. That man must have come just a few minutes ago. The conversation is just beginning.'

"Sundar, do I have to tell you?"
Prasannavadan recognised that
voice. It was the voice of Vinodrai to whom Sundar was first betrothed, but Sundar's parents had
broken the engagement as they
thought that Prasannavadan was
a better match for her.

"Yes, I came here because your letter was so pitious, but I am getting late. Whatever you want to say, say it quickly. Today is birthday and guests are coming for dinner."

Prasannavadan smiled. He began regaining his faith in Sundar though he did not come out of

the grove in order to hear the full conversation.

"Sundar, have you changed so much? In order to celebrate your husband's birthday, it seems you have forgotten me altogether. Is this the same Sundar who used to come to my room stealthily?"

Sundar looked down and could not speak for some time. After a little while she said, "Now forget all that and tell me what work you have with me?"

"A lot of work I have with you," young Vinodrai said with bitterness in his voice. He tossed his cap in an uneasy way.

He suddenly looked up and spoke with determination in his voice, "I have come to take you away. I can't live without you."

Sundar was alarmed and stood up. "Vinodrai, does it behove you? How could you now say such a thing?"

"Why not? Because of the lure of money you could do without me, and you think that this is not good behaviour on my part."

Though Vinodrai threw this challenge, his voice again became supplicatory. His eyes became wet with tears.

"Sundar, dearest, I can't live without you. All these years I have been in a living hell. Even when I try hard to forget you, I only see your face; in sleep I see you going away from me and I try to get you all the time. Look at me! In just these five years, do I not look 20 years older?"

Sundar was unable to utter a

word and sat there as if in a trance. Her heart was not made of stone, and tears began to flow from her eyes. Her mind began to recall one by one the events of those bygone days.

"Vinodrai, is it my fault? A daughter and a cow have to go wherever they are led to. When we were going to get married, then....then...," her face became red, but she made her voice steady, "then I had thought that you were going to be my husband and so all the time I worshipped you. Then it was difficult to feel that you were nobody to me, but now I do not consider you as such. What is between you and me now?" She spoke those words in a determined voice and looked down.

Prasannavadan had a mixed feeling of admiration and anger. Yet he did not come out but stood rooted at the place where he was.

Vinodrai heard the words of Sundar but before she could finish her last sentence, he put his head on her feet like a mad man. Sundar moved away a little.

"Sundar, Sundar, have pity on me. My heart breaks when you utter such cruel words. If I could have managed to be as hard-hearted as you are, I would not have reached this state. Don't you remember, what heavens you had promised me?"

He began to cry. Sundar melted a little and sat down. Prasannavadan also felt a little nervous, lest Sundar..., but he controlled himself and did not stir out.

If everything went on all right he resolved not to reveal to Sundar what he had heard and seen. If he came out now, Sundar might feel that he was spying on her, but at the same time he felt that in case of any emergency he should also be close at hand.

"Vinodrai," Sundar spoke with tears in her eyes. "I am more miserable than you are. You can think of me without fear, but I cannot even do that. The ideals of chastity and duty to my husband demand that I should not even think of you and forget events of those days. Do you know, how much I had suffered to harden my heart like that?"

A cry escaped her. Vinod's eyes too were also full of tears. Prasannavadan stood in his place as if in a trance. Time stood still for all the three who were assailed by different emotions.

Suddenly Sundar regained her composure and looked up. "Vinot, go away from here. I can't trust myself just now." She spoke in distinctly and gave a piercing cr

Vinod stood erect, put his out foot on the seat and looked a Sundar.

"Sundar, you lied a minute ago that I was nobody to you. At that moment I believed you, and would have attempted to remove myself from your life forever by jumping into this river, but now are mint whatever you say, you and will remain as mine."

Sundar was jolted by these

words. Her tears dried up. "Vinodrai, don't give a wrong meaning to my momentary weakness. Believe me that this is our last meeting."

She looked at Vinodrai but when she saw his fierce eyes she became afraid and turned to go home.

"Sundar, do you believe that you will be able to cheat me this time?" Vinod's voice was tense.

Sundar was afraid and her heart began to thump. She saw the loneliness all round. She pleaded in a supplicating voice, "Vinodrai, let me go now. What would he think if he comes to know that I met you. Guests also must have started coming."

She spoke in a feeble voice. There was helplessness in her eyes which were shining in the moonlight. The sari from her head had fallen down revealing more of her ornaments. She was looking beautiful, and seeing her like this, Vinod's fascination for her became more intense.

"Sundar, because of these ornaments given by Prasannavadan you don't like poor Vinod. Is it not? But today I won't allow you to go. I have made all preparations to take you away. I was an angel before, but after losing you I have become a devil."

Prasannavadan readied himself for any emergency.

"Vinodrai, let me go, you are not in your senses now, Sundar pleaded.

Vinodrai forcefully held her hand. Sundar vehemently tried to free it but Vinodrai attempted to tighten the grip.

Sundar saw the danger and pushed him away even before Prasannavadan could dash to her rescue.

Vinodrai who was standing on the edge of the rock, disappeared. There was a big splash in the water. Sundar peeped into the depths below with eyes widened with horror.

(To be continued)

# BHAVAN'S JOURNAL

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# . Without Comment

ALL foundation-stone laying ceremonies and inauguration of projects will stop once electioneering starts in U.P.

-Smt. Indira Gandhi, Prime Minister.

I SUGGEST that a congestion tax should be levied on pollution. generating industries in congested areas.

-C. Subramaniam, Union Minister for Industrial Development.

IF the basic requirements of the people like shelter, employment and social and cultural needs are fulfilled, they will take an interest in keeping their environment clean.

-I. K. Gujral, Union Minister for Information and Broadcasting.

THE defeat of the Congress (in the recent elections) is the people's no-confidence vote against it.

-B. M. Gaikwad, Maharashtra Forward Bloc President

THE primary consideration for the Indian Airlines lock-out is safety of operations, efficiency and productivity. The lock-out has been forced on the management.

-Raj Bahadur, Union Minister for Civil Aviation and Tourism

MOST of the projects, of which the foundation-stones are being laid by Prime Minister Indira Gandhi, have not been sanctioned either in the Fourth Plan or the Fifth Plan.

IN the last Lok Sabha session, I had questioned the Railway Minister if the much-publicised scheme for converting the metric state of the metric s gauge railway link into broad guage in Naini Tal District (which wi inaugurated by Smt. Gandhi recently) had been approved and the Railway Minister had replied in the negative.

EVEN if some of these projects are within proper budgetary provisions, can they be the projects are within proper budgetary sions, can they not be launched earlier than the election-eve?

—Atal Bihari Vajpayee, Jana Sangh leads THE Maharashtra election results show a preference neither for the right nor for the left discountry.

right nor for the left, but for an efficient and honest administration -Girish K. Munshi, General Secretali Maharashtra Swatantra Party.

### TAILPIECE

A Notice Board before a Church. "Help Stop Truth Decay."

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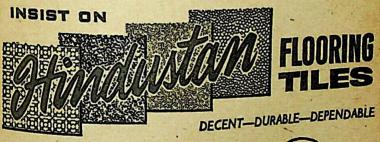
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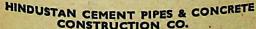
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## GERMAN WIT, POET AND CRITIC

I have never seen an ass who talked like a human being, but I have met many human beings who talked like asses.

I will not say that women have no character; rather, they have a new one every day.

One should forgive one's enemies, but not before they are hanged.

A blaspheming Frenchman is a spectacle more pleasing to the Lord than a praying Englishman.

God will forgive me; that's his business.

I fell asleep reading a dull book, and I dreamt that I was reading on, so I awoke from sheer boredom.

if the Romans had been obliged to learn Latin, they would never have found time to conquer the world.

De mortuis nil nisi bonum; of the living speak nothing but evil.

The Hanoverian squires are asses who can talk of nothing but horses.

The music at a marriage procession always reminds me of the music of soldiers marching to battle.

She resembles the Venus de Milo: She is very old, has no teeth and has white spots on her yellow skin.

I do not know if she was virtuous, but she was ugly, and with a woman that is half the battle.

As soon as Eve ate the apple of wisdom, she reached for the fig leaf; when a woman begins to think, her first thought is of a new dress.

Ordinarily he was insane, but he had lucid moments when he was merall stupid.

000



# Dr. EDWIN FLATTO'S Answers on Health

### **OVERWEIGHT**

Q. I want to lose weight but I overeat. How can I train myself to eat less?

A. Many people overeat by not concentrating on what they are doing. You can actually enjoy your food more, have better digestion, by directing your attention to the full enjoyment of eating. The sensation of taste is in the mouth. By eating too quickly, and not

chewing your food long enough, you are depriving yourself of the full pleasure from your food. Once the food has been swallowed, the taste sensation of the food you are eating is lost forever since there are no taste buds in the stomach. If you like some particular food, try putting a very small quantity in your mouth. Swish it around. Chew on it even if it is liquid allowing the digestive enzymes in your saliva to mingle with it. Close your eyes for a few moments, while still holding the ambrosia in your mouth, and concentrate on the deliciousness of its flavour. Don't let your mind wander for even a fraction of a second! Extract every drop of the rapturous delight before allowing even one drop to pass on. After you have fully experienced this ecstasy, allow the morsel to continue on to the gullet still following it mentally as it continues on its way to the stomach. Do not rush for another mouthful, but instead revel in the mouthful delight you have just experienced.

Now, I will give a few rules to

observe while eating.

1. Never divert your attention from the full enjoyment of your food. If you are talking to someone, don't continue shovelling in food during the conversation, lay your knife and fork down and give your full concentration to what you are saying or is being said. Never eat automatically. Beaware of every drop of food you eat.

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2. Never read while eating. Millions of people have developed the bad habit of reading the newspaper while eating their meals. It is a physiological impossibility to concentrate on two different things at the same time. You will either not get the full pleasure from your food or you will not understand fully what you are reading.

### COCKROACHES

Q. What can be done to get rid of cockroaches in the house? I am very clean, and don't leave food around the house at night and still my home is overrun by these bugs at night. I dont't want to use cockroach insecticides which are poisonous as I have two small infants in the house and they crawl all over the floors and the kitchen.

Can you help?

A. I have the same problem Several weeks ago I thought I would try some "Biological control" in the home. I had my 13. vear-old son Jackie, collect counts of chameleons from our back yard and release them in the kitchen of our home which had a cockroach problem. During the night I visited the kitchen, and spied the harmless little lizards climbing the walls, and walking the floors stalkthe cockroaches ceaselessiv. One of them had a small cockroach in his mouth, and the other was chasing one under the refrigweek later I About a rator. cockroach any couldn't find a where. I don't know whether the creatures ate then lovable little for dinner, or that just their presence made them decide to more to more hospitable quarters. any rate, I am keeping my chame leons as permanent exterminator in the house (at no pay) and though some of our guests have raised their eyebrows at the propriety of boarding these cut harmless, and lovable little little animals as household pets they a I have los welcome to remain. biologic pondered why more control is not used in the hor instead of all these dangerous p sons and insecticides (In case) find any chameleons, frogs, toads, spiders, or even prince I understand make excellent pets). Let me hat the results of the 00 Good Luck!

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# Notes and News

#### BOMBAY GANDHI SMARAK NIDHI:

### Gandhi Jayanti Week Celebrations:

THE Gandhi Jayanti celebrations began with the inauguration of the Gandhi Jayanti and the Nashbandi week, the 'Glimpses of Gandhi' exhibition of Smt. Susheela Patel and the Gandhi Study Circle by Shri Ramachandran, Chairman, Khadi Commission.

Shri Shantilal Shah presided over the meeting.

The function was organised under joint auspices of the Gandhi Smarak Nidhi, Mani Bhavan Gandhi Sangrahalaya and the Nashbandi Mandal.

Shri V. S. Page, Chairman, Maharashtra Legislative Council, welcomed the guests and Smt. Susheela Patel gave the background of her exhibition which was of a unique type inasmuch as, it attempted to depict important events from Gandhiji's life through dolls. Shri Ramachandran made a touching reference to some of the historic events that had occurred in Mani Bhavan during Gandhiji's stay and stressed the importance of prohibition as also the need for inculcating Gandhian values in the society especially among the younger generation,

Shri Shantilal Shah urged the Maharashtra Government to recon-

sider its policy on Prohibition and exhorted the audience to bring about desired change in a democratic and peaceful way.

of the outdoor programmes were organised in collaboration with Nashabandi Mandal. They in-'Gandhi's Philocluded a talk on sophy' on October 5 by Shri Shahu Modak and Smt. Shahu Modak at People's Hall, a Sarva Dharma Prarthana at Lal Maidan, Lalbaug, which Hindu, Muslim, trian, Buddhist and Christian yers and psalms were recited on October 4. The Kirtan by Dikshit Bhajan Mandal was highly appreciated by the audience. Shri Pageji presided over both these functions over the 'Social' of active at the Harijan Basti at as also He also explained the workers 'Page Scheme' of Rural Developa packed audience different areas at ment to School, Khetwadi from workers Sardar High

October 7.

A new Shri Karasandas Manek's Year was Shri Karasandas Manek's Kirtan on October 6, a Harijan area, More than 500 men, women and children to the Kirtan with rapt attention. The audience consisted mainly of Harijans. Smt. Pushpa Ohol, Office Secretary, Gandhi Nidhi, attended most of these func-

tions.

#### RAMKINKARJI UPADHYAYA FELICITATED:

SHRI RAMKINKARJI UPADH-YAYA who delivered a series of eight discourses on Ramcharitmanas of Goswami Tulsidas at the Gita Mandir under the auspices of the Nagpur Kendra, was recently felicitated and presented with an address of honour on the last day of the discourse.

The address, appreciating his services in adding to the devotion and knowledge of religion of the people, was presented to him along with the traditional shawl and shrifal by Shri Anant Gopal Sheorey, Vice-President of Bharatiya Vidya Bhavan, Nagpur Kendra. The President of the organisation and Speaker of the Maharashtra Legislative Assembly, Shri S. K. Wankhede, was also present.

Shawl and shrifal were also presented to Swami Atmanand of Raipur and Swami Madhavanand of the Gita Mandir. Swami Atmanand dis-closed that Shri Ramkinkarji had agreed to visit Nagpur again in November next year and deliver another series of discourses.

In his concluding lecture speaker dwelt on the significance the of the great battle between Shri Ram and Ravana and its relevance in all ages. The battlefield of "Lanka" in everyone's mind wherever there is always a conflict between the forces of good and evil, he said.

Shri Ram's victory is a victory of the heart through love and weapons are only secondary, the speaker continued. There is also some significance attached to the fact that Ravana could not be killed by the chopping off of his head (symbolising the intellect or judgment) or his hands (symbolising "Karma"). He had to be pierced through the heart, which means that a change of heart is required to win over a person and change his way of thinking and his

'Ram Raiya'

Shri Upadhyaya also explained the significance of "Ram Rajya" in Tuk Ramayan. This stands for accept. ance of the sufferings and somou of others and spreading joy in return. By taking the "Avatar" of man, Shree Ram accepted the tear. toil and sufferings of men and in return made them happy,

Concluding, Shri Upadhyaya said that the message of Tulsidas is Ramcharitmanas is that just a God became man to bring about a change of heart among men, men should make all efforts to become as much like God as possible and this

rise to greater heights.

The programme concluded with Aarti and distribution of 'Prasad.'

#### SRI RAMANASRAMAM. TIRUVANNAMALAI:

President, Board of Trustees. THE Sri Ramanasramam, writes:

Membership (annual) of the Astram paying Rs. 10/- each year, and Life Membership making a single payment of Rs. 100/-, have been current so long. But since a large num ber of Annual Members drop away every year, not renewing their menbership in spite of two or three It minders, the Board of Trustees have decided to discontinue the Annual Membership with effect from Janary 1, 1974.

Devotees are now requested to o operate and enroll themselves Life Members, sending Rs. [100] (Foreign: £ 12.50 or \$ 30/-). Membership amount is funded in Fixed Deposits in banks and interest thereon utilised maintenance of the Ashram.

### ORIENTATION COURSE IN INDIAN CULTURE

THE Orientation Course in Indian Culture was formally inaugurated of December 15 by Shri D. Denni Minister of Karnatak Urs. Chief

Shri D. Devaraj Urs expressed his great happiness at the various activities that are being conducted by the Bangalore Kendra and said that the Orientation Course in Indian Culture would enable participants to acquire worthwhile knowledge relating to Indian Culture so that they could help the community in good living.

In the course of his speech Shri Urs said:

The objective set before the Bhavan in achieving a synthesis of the past with the present as a predominant necessity for building up the future greatness of the country was most dear to the Kulapati's heart.

India attained such pre-eminence in the realm of thought by creating its works through the medium of Sanskrit. It is in this sacred script that the Vedas and the Upanishads, considered as the archives of Indian wisdom, found their expression and developed to the highest pitch of excellence.

Nothing will be more appropriate about Sanskrit than to quote the great linguistic genius, Sir William Jones. He said that the language was of a "wonderful structure, more perfect than the Greek, more copious than Latin and more exquisitely refined than either."

But to the dismay of Shri Munshi, he saw the British system of teaching Sanskrit in Indian educational institutions led to the students acquaintance with the language. It seldom inspired the students to penetrate deeply into the store-house of ancient knowledge.

This was the prime factor to motivate Dr. Munshi for establishing an indigenous system of Sanskrit studies with a view to preserve and perfect this classical language. At the same time, he has not lost sight of the fact that the cultural renaissance which he wanted to being about can

be realised by ignoring the spirit of modernity. It is in keeping with this objective that he laid great stress on modern education, especially higher education.

It is reflection of the popularity of such courses that as many as 68,000 students appear every year for the Sanskrit and Gita examinations held under its auspices from 550 centres throughout the country.

It is a sign of the Bhavan's devotion to the cause of satisfying the hunger created by the renissance to recapture the fundamental values of our ancient culture in a form conducive to modern conditions, cutting across all political, religious and socio-economic blocks.

The Orientation Course will, I am sure, strive to satisfy this hunger or the yearning arising out of the desire to see the past in the vivid colours of the present—historical, literary, aesthetic, religious and spiritual—so that our rich traditions will, instead of becoming handicaps, prove to be a source of strength.

It must be said to the credit of the Bangalore Kendra that it could diversify its activities embracing mass communication, marketing and advertising, Karnatic music and Bharatanatyam, among others. It is gratifying to note that the Kendra seeks to stimulate new thought by frequently organising discourses, debates and discussions on both traditional and contemporary topics:

Shri T. S. Rajam, Vice-Chairman of the Kendra presided. Shri R. A. Kashyap acquainted the participants with the nature of the Orientation Course. Shri V. Ramachandran, Hony. Secretary of the Kendra, proposed a vote of thanks.

# LECTURE ON MATERNITY AND CHILD CARE:

THE concluding lecture on "Maternity and Child Care" in Ayurveda was delivered by Dr. S. Rajagopal

which he wanted to bring about can was delivered CC-0. Mumukshe Bhawan Varanasi Collection. Digitized by eGangotri

on December 28, 1973. Shri S. R. Venkatachalam, Hony. Secretary, Bhavan's Bangalore Kendra, presided over the function.

Dr. S. Rajagopal spoke of the various interesting instructions found in Ayurvedic texts regarding the care of the new-born baby and other points of great interest. He also pointed out that the Ayurvedic system always emphasized the need for assigning midwifery work only to a lady who has herself given birth to a child; otherwise there is a possibility of inexperienced midwives unkindly attending to the needs of a would-be mother.

Shri S. R. Venkatachalam, Hony. Secretary, summed up the lectures and proposed also a vote of thanks.

#### TALK ON MASS COMMUNICATION

SHRI V. B. KULKARNI, Head of the Department of Journalism, Bhavans College of Mass Communication, Bombay, addressed the dents of the Journalism Class of the Bhavan's College of Mass Communication on December 18. He dealt with the various aspects of Mass Communication with particular reference to what the students of Journalism have to study.

#### AN ANNOUNCEMENT BY SRI RAMAKRISHNA MATH, HYDERABAD:

THE citizens of the twin cities of Hyderabad and Secunderabad and friends and devotees elsewhere in Anhra Pradesh may be aware that the Sri Ramakrishna Math at Begumpet, established in 1922, has been engaged in the propagation of the universal teachings of Sri Ramakrishna. However, as the Math was not affiliated with the Ramakrishna Math which has its headquarters at Belur, near Calcutta, the Board of Management and others interested in the matter were making sustained efforts

for the last over 36 years to have an affiliated centre. On account of the dearth of monastic workers, the Belur Math authorities could not a cede to our request all these years.

However, on our invitation, Simat Swami Gambhiranandaji Mah. raj, General Secretary, Ramakrishna Math and Mission, Belur, visited the twin cities in February 1972, when an Address of Welcome was presented to him at an impressive public meeting held at the site at Market Street, Secunderabad, which was presided over by Shri Khandubiai Desai, Governor of Andhra Pradesh A fervent appeal was then made to the Swami for the establishment of an affiliated branch centre of the Belur Math in the capital city of this State. This was given a very sympathetic consideration by the President and Trustees of the Ramakrishna Math, Belur; and, at long last, they agreed to take over the premises at 74/B Market Street, Secunderabad, as the nucleus of the new branch certre of the Ramakrishna Order in the capital of Andhra Pradesh, where the Ramakrishna Math, Begumpel, commodious was constructing a building to commemorate the Birth Vivekanandi Centenary of Swami (1863-1963). The public will be in terested to know that, before his de parture for America in May 1893, Swami Vivekananda visited this twin-city and delivered his only public lecture of the pre-Chicago period of his life in the premises of the adja-This present cent Mahboob College. site, in which was housed the Albert Reading Room and Library, handed over to the Board of Manage ment of the Begumpet Math by the Government of Andhra Pradesh of the occasion of this Centenary Math. Trustees of the Ramakrishna Math. monastic member of the Ramakrisha Belur, selected such an Order as Swami Ranganathananda be the first President of this new CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

Thus, from November 16, 1973, a branch centre of the Ramakrishna Math, Belur, has come into existence in the capital of the State, thereby fulfilling the long-cherished and ardent desire not only of the several citizens of the twin cities, but also of friends and devotees elsewhere in Andhra Pradesh.

We wish to take this opportunity to thank our several donors—individuals and institutions—whose generous help has enabled us to complete part of this new Math building, which alone has made this early affiliation with the Belur Math possible. We appeal to all our friends and well-wishers for further generous help to complete the building at an early date.

# CENTENARY OF A PHILANTHROPIST

SHRI GORANTLA VENKANNA GARU was a patriot and great philanthropist. His love for Sanskrit and Ayurveda is very well known. He has endowed his entire properties for his long cherished desire e revival of Vedic Culture and Arsha Dharma, through propagation of Sanskrit language and literature. The Gorantla Venkanna Trust today maintains a Sanskrit Vidyapeetham on Gurukula pattern, a library, an Oriental College at Timmasamudram and a Sanskrit High School Ongole, the Headquarters of Prakaam Dist. It also provides free boarding and lodging for the pupils in the Vidyapeetham and Oriental College. Venkanna was also a patron of Ayurveda.

The Trust has now proposed to celebrate his centenary in a befitting manner at Timmasamudram, Prakasam Dist. from March 7 to 9.

The Trust Board intends to bring out a souvenir and a separate life and solicits the favour of message or

any literary contribution (Not exceeding 3 pages of ordinary manusscript) with special reference to the donor and his dedication which may be sent to the Principal, Shri G. V. Oriental College, Timmasudram, Prakasam Dist. Andhra Pradesh.

#### NEW WORLD SPIRITUAL FAIR:

NEW World Spiritual Fair, organised by the Prajapita Brahma Kumaris Sishwa-Vidyalaya World Renewal Spiritual Trust, is to begin in Bombay at Cross Maidan, Churchgate, from January 19 and scheduled up to February 12. The highlights of the Fair will be: Gates showing the culture of different. States, Pavilion on current problems and their spiritual solutions, Exhibicharacter-building, and on spiritual truths, Guide-lines for a happy life for house-holders, Raja Yoga Training Camps and spiritual educational films. The admission to the Fair is free.

#### MANGALORE KENDRA

THE Gita Jayanti was observed by the Mangalore Kendra on December 6, 1973. Winners in the Gita Recitation competition held by the Mangalore Kendra were awarded prizes and certificates on the occasion.

Swami Vijnanandaji of Sri Ramakrishna Mission who presided spoke about the unique position of the Gita in the cultural and spiritual life of the Indian people. The Gita, the Swamiji said, synthesised three paths of God-attainment. It inspired great men including Gandhiji and Tilak to do mighty deeds and to attain solace in life.

Earlier Shri K. P. Mukunda Prabhu, Hon. Secretary welcomed. Dr. M. P. Pai, Kendra Chairman, Smt. Kalyani D. Shetty, Vice Chairman, and Smt. Shobha Nayak spoke. Shri K. R. Susheele Gawda proposed a vote of thanks.

## BOOK ON AUROBINDO RELEASED

THE First Anniversary of Sri Aurobindo Society, Mangalore was celebrated on December 23 1973, under the joint auspices of Bharatiya Vidya Bhayan and Shri Aurobindo Society.

Padmashri Dr. T.M.A. Pai, a well known educationist and Academy of General Education, Manipal, who presind, released the book Sri Aurobindo and His Ashram (in Kannada) written by Shri K. Chennabasappa, District and Sessions Judge, South Kanara. Shri S. V. Parameshwara Bhatta, the chief guest of the evening-, spoke on the message of Sri Aurobindo.

Shri K. Chennabasappa stated that man must approach spirituality through reason and added that the rationalistic approach of Sri Aurobindo appealed to him much. Dr. T.M.A. Pai while appreciating the work of the author that similar books need be published in large number.

Earlier, Shri K. P. Mukunda Prabhu, Kendra Secretary, welcomed. Shri Bhaskar Shetty Kattemar, Secretary of Sri Anrobindo Society, proposed a vote of thanks.

#### ARTISTES OF SANSKRIT RADIO-PLAY FELICITATED

"SANSKRIT, which is the bed-rock of our ancient culture, is a repository of knowledge. It embodies sciences and all fine arts. The study of such a rich language can help promote our progress in this age of science and technology. The performance of such Sanskrit dramas undoubtedly will popularise Sanskrit to some extent for which the credit must go to Prof. Maheshwarshastri Joshi," observed Shri K. S. Ashwath, well-known Kannada film actor, at a function held recently in honour of the participants of the radio-play Swapna-vasavadatta.

At the outset, Shri N. K. Kulkani a distinguished Kannada comedian vividly explained the dire need for staging such Sanskrit-dramas to encourage the Sanskrit study.

Dr. Krishnamoorthy, Professor and the Head of the Department of Sanskrit, Karnatak University, gave a thoughtful analysis of the long tra-dition of Sanskrit and graphical brought home its classical splendow In the end, Shri N. S. Vamanran the Programme Executive of the All India Radio of Dharwar, who was is Chair, expressed his immense joy over the laudable gesture of Prof M. N Joshi in presenting a classic on the AIR. The function came to an en with a vote of thanks by Prof M. N. Joshi, the Director of the drama in which distinguished artistes like Shi Girish Karnad, the Director of the Film Institute of Poona, had partcipated.

#### SWAMI CHINMAYANANDA RETURNS FROM ABROAD

H.H. Swami Shri Chinmayanani, recently returned to Bombay after an extensive and prolonged forestour of the United States, Europe Far East and Middle East countries. During his tour, he addressed a large Universities as well as various other gatherings and also held a spiritual camp.

On his return to Bombay, he standersed a well attended meeting attended meeting on January 7, 197, when members of the Chinman and members of the public meeting guests and friend guests. H.H. Swami Shri Daparament, and guests also present, but inspection of the standard guests and friend guests and gues

In the course of a short but insting and forceful speech, emphasised that all over the all character was drained away allevels. This posed a grave danger human welfare and peace. But where people were tempted to compromise the values of life in order

serve and gain their own selfish ands. People then bemoan that re-

ligion has failed.

In fact, it is at such trying and troublesome times that religion is so essential. Indeed, there are very few persons who have the courage and capacity to resist what is wrong. Therefore, a heavy responsibility is cast on the members of the Chinmaya Mission. They should come into their own and use their vigorous endearours to carry forward the objectives of the Mission. Mission members should not always depend upon Swamiji's presence for furthering the Mission ideals. It requires sterner stuff and true character to live up to one's convictions, observed the Swamiji.

Swamiji also referred to the extraordnary difficult condition through which almost all the countries of the world were, more or less, passing. He gave instances of some of the hardships which even the western countries have to face. He observed that the people here must learn to bear the difficulties cheerfully and

courageously.

#### P. VENKATRAM, 'TIMES' NEWS EDITOR DEAD:

IN the passing away of Shri P. Venkatram, News Editor of Times of India, in Bombay on Janu-The ary 24, the world of Journalism has lost a veteran and the Bharatiya Vidya Bhavan a staunch supporter and ardent well-wisher.

Shri Venkatram who died in harness—a true Karmayogi as he was had altended office even on the day prior to his death. His passing away at his Chembur residence in Bombay at the age of 58 was as sudden as it

was peaceful.

Born on February 11, 1916, Parameshwar Venkatram joined Times of India as a sub-editor on November 1, 1941. He had earlier worked on The Bombay Sentinel under the late B. G. Horniman. to his colleagues,

appointed News Editor in April 1961.

successively rose to the positions of

Chief Sub-Editor in 1949 and Assistant News Editor in 1952. He was .



P. Venkatram

He visited the United States three years ago on an invitation by the American Press Institute to participate in a seminar for Asian news editors. Earlier, he had also visited England on an invitation from the U.K. Government.

He was an honorary lecturer of the Rajendra Prasad College of Mass Communications and Media of the

Bharatiya Vidya Bhavan,

He was a member of the managing committee of the Asiatic Society and took a keen interest in the library movement.

He was also associated with the General Education Society, Chembur,

and was its Vice-President.

He is survived by his wife, two sons

and a daughter. The funeral, which took place on the same day evening, was attended by a large number of Shri Venkatram's relatives, friends and fellow journalists.

. May his soul rest in peace.

# Book Review

GLIMPSES INTO THE PSYCHO-LOGY OF YOGA. By I. K. Taimni, Theosophical Pub. House, Madras-20. Price Rs. 16.00.

دوي

IN his Science of Yoga, a translation and commentary on the Yoga aphorisms of Patanjali, the learned author has laid bare the various steps, and the philosophy underlying them, of the famous Yoga of eight limbs.

The present work is a kind of extension of the scheme inasmuch as it attempts at giving a scientific account of the whole manifestation of the universe in its various orders of existence and the precise role of man in this vast creation,

Through a brilliant study of some of the hymns like Guru Stotra, Brahma Stotra, Shiva Stotra and the Dhyana Mantra of Mahesha, the writer describes the many facets of the Reality of which our world or worlds are a projection. He then analyses the nature of the Consciousness that is spread out in and as the universe, how it finitises itself and also expands itself infinitely. That Matter is not something entirely dead and inert, but a congealed form of Consciousness in the mode of Energy, is the theme of the last chapter.

How Mind connects the Consciousness with Matter forms the sub-

ject matter of another chapter.

Questions of Free Will and Determinism, States of Consciousness, nature of Samadhi etc. are dealt with elaborately. Though there is a theosophical slant in some places—which will not be acceptable to many—the treatise is an authentic addition to Yoga literature.

-M. P. Pandit

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STUDENTS AND POLITICS: A Comparative Study, by Teny Clay Eakin, 1972 Edition. Published by: Popular Prakashan, Bombay. Price: Not mentioned.

THE book under review, according to the author himself, is a study of political behaviour based on a study of a sample of students of Bombay colleges, as well as on some information available from past survey research.

In an analytical fashion, with a research bent of mind, the author has collected data by questionnairs followed up by personal interviews and information made available on political attitudes and participation patterns of college students in India.

Students everywhere are restless and on the march and not inquisitiveness is ignited and interest in politics and allied fields kindled, not

whout upsetting the rhythm of their educational pursuits.

As Prof. J. K. Galbraith has stated in one of his articles, we are watching a worldwide revolutionary movement. Whether in Jakarta or Japan. the students are on the march upsting the apple-carts of the Estahishment in the process. This is not omething to be bemoaned, particlarly when the energy of the channelled student community is brough constructive activities. For, an eminent political scientist and mofessor of Harvard University put it "high levels of political participation, a high sense of citizen efficacy and a high sense of citizen duty occur far more frequently among those whose education ended at the elementary stage".

The author's study focuses its attention on a few selected forms of political behaviour and a few family and college environmental factors and does not claim to be an exhaustive study.

After certain introductory obserlations, Eakin gives us an overview in the Bombay Study and takes us through the Liberal-Conservative ideological Orientations, Sense of Political Efficacy, Political Awareless Levels, Attitudes Toward the System and Political Participation and ends up with a penderatic System and Political Participation and ends up with a penderatic System and Political Participation and ends up with a penderatic System and Political Participation and ends up with a

Eakin's book presents a sustained and vigorous analysis of the behavitemporary of students and amply the political propensity on the part

More delicate and sophisticated student concern is entering in the areas covered by the chapters on lades Toward the Democratic System. There are no red herrings or thrown by the author. The author

Books are
for reading
but
BHAVAN'S
BOOKS
are worth
studying!

does not despair at the attitudes or behavioural patterns of students; he only emphasises the need for, and importance of, a democratic culture. If the object is worth achieving, we cannot simply give up, wringing our hands in utter despair at the inherent difficulties. But plainly, after all the philosophising that has gone on, there is no philosopher's stone in the field.

The work, originally completed as a thesis for the author's Ph.D., lacks most of the weakness and retains the strength of that genre of writing. Its success is due, in a very large measure, to the author's ability to deal incisively with complex materials and to engage in effective comparative analysis of the elements essential to his central theme.

All in all, the book is an admirable and readable survey of different facets of a problem that has been staring us in the face for quite a few years.

-S. Parameswaran

ABOVE THE BATTLE by V. K. Narasimhan. Foreword by M. Hidayatullah, former Chief Justice of India, Bharatiya Vidya Bhavan, 1973, pp. 265, Rs. 25/-.

THIS is a collection of forty newspaper articles written by the author and published during the years 1967 to 1973. Shri Narasimhan is an eminent journalist whose vast and varied experience, combined with his considerable reading and reflection, imparts a certain distinctiveness to his writings. The subject-matter has not dated because it deals with the major problems of contemporary India.

It seems to me that Shri Narasimhan is not opposed to any economic philosophy so long as it promotes the good of the common man and makes no assault on the liberty of the individual. Naturally, Marxism does not appeal to him since votaries have a tendency to reduce it into an immutable dogma, as unchangeable as the Laws of Medes. He prefers Gandhism because its aim is not only to create a democratic and just social order but also to achieve "full productive employ-

He does not also fancy the Indian type of socialism because its advocates are "more concerned about securing an egalitarian redistribution here and now than generating conditions favourable to a significant increase in both national production and the workers' productivity, which alone will serve to raise the condition of the masses on an enduring basis."

It is small wonder, therefore, that

Shri Narasimhan cannot give his assent to an indiscriminate expansion of State enterprise. No less a body than the Planning Commission concedes the need for the existence and "interpenetration" of the public and private sectors as the sure means of promoting the country's economic Actually, progress. however, the scales have been heavily weighted against free enterprise, despite the proved unwisdom of doing so. All right-thinking persons are that the most natural and fruitful relationship between the two sectors is one of partnership directed towards achieving national purposes. Much of current economic malaise should be traced to the flagrant violation of this salutary principle.

Shri Narasimhan's comments on the working of the Constitution are both lucid and weighty. He deplores the absence of an opposition party with the capacity to provide Government" alternative Centre. The parliamentary institutions in the country have suffered much distortion on account of this deficiency so that the doctrine of the accountability to the executive's legislature, to which the author refers, is reduced to a chimera. The "power game", which is so much is evidence today, is most inimical of the strengthening of the "grass-rook" of democracy advocated by the author.

Above the Battle provides a fire insight into India's current problem and must be read by all interested \_V. B. Kulkani in their solution.

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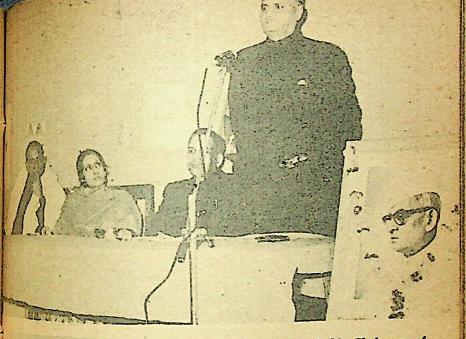
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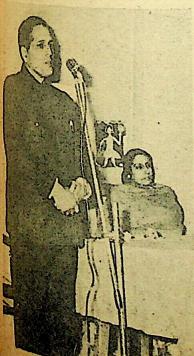
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Shri Jaisukhlal Hathi, Chairman of the Delhi Kendra and Vice-President of the Bhavan, welcoming the Chief Guest and others at a function held at the Kendra on December 31 to celebrate Kulapati Munshi's 87th birthday as well as to award certificates to successful candidates in the Bhavan's Sanskrit Examinations. Sitting (Left to Right) are: Pandit Padmanabha Sharma, Head of the Sanskrit Dept., Prof. (Mrs.) Satya Vrat, and Dr. Satya Vrat, Head of the Sanskrit Dept., Delhi University.

# PHOTO FEATURE

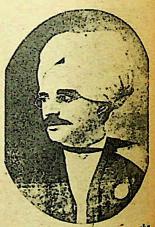
Dr. Satya Vrat addressing the gathering.

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Swami Chinmayananda speaking at a meeting at Sunderbai Hall, Rombay, on January 7, organised by the Chinmaya Mission, Bombay. The Swamiji has recently returned from an extensive tour of the United States, Europe, Middle East and Far East.





(Left) Swami Vijayanandaji of Sri Ramakrishna Mission, giving away the first prize to Kumari W. St. of Sri Ramakrishna Mission, giving away the first prize to Kumari H. Shobha Bhat, winner in the Gita recitation of petition in open class of the control of petition in open class, at a function held at Mangalore Kendra

(Right) Swami Rama Tirtha, the great mathematician-turned-monk, patrol and scholar, whose hirth and scholar whose hirth and scholar, whose birth centenary was recently celebrated throughout by country, in his convocation robes. An article on Swami Rama Tirtha by Shri Tilak Raj Goswami appeared in the Bhavan's Journal of Januari

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Facsimiles of two letters, in English and Hindi, written by Swami Rama Tirtha.

अले: अले: सार आरत की सहाय ता साव की साथ हो जा नी है।। अम की यहां जा नी है।। की मां के वा यहां जा जे प्रकार था तीत की मां अकी की ऐटी ने मिले ती प्रस्ता है जैसे मह सम प्रकाल स्वल , प्रेम में हरने, महली. में भ्रमात अदि न पर्य तो जी नहीं सकता। जिले भाग हो इस जारा पर पड़े हेमें।। विलों भग होवशानि खाहा। स मा भग प्रविश् खाहा। विलों भग होवशानि खाहा। स मा भग प्रविश खाहा। वाही में देव हिते यहां था। अध्यका स्वाक खाव सम तो थे उना Lectures on Science and Technology by eminent Scientists at Moderate Prices.

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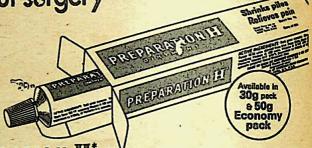
Shri V. B. Kulkarni, Head of the Department of Journalism, Bhavan's Rajendra Prasad Institute of Mass Communication, Bombay addressing the students of the Journalism class at the Bangalore Kendra on December 18 last.



Shri T. S. Rajam, Vice-Chairman of the Bangalore Kendra, presenting Dr. N. S. Anantarangachar, on behalf of the students of the Gita Study Circle, a Kashmiri shawl at the first anniversary of the Study Circle held on December &.

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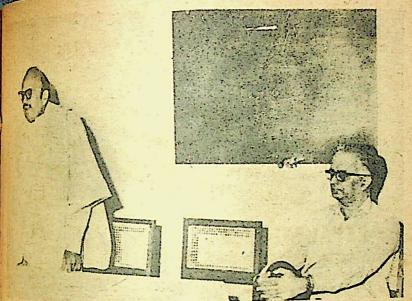
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Prof. S. K. Ramachandra Rao speaking on Indian Culture at the Bangalore Kendra on December 6 Gita Jayanti Day. Sitting is Shri R. A. Kashyap, Registrar of the Kendra.



Prof. N. A. Nikam's class on "Upanishadic Teachers", as part of the orientation Course in Indian Culture, in progress at the Bangalore Kendra.

Shri Y. B. Chavan, Union Finance Minister, presenting the National Investment and Finance Award (1973) to Shri K. Thiagarajan of Madras, at a function at the Vigyan Bhavan, New Delhi on December 26.



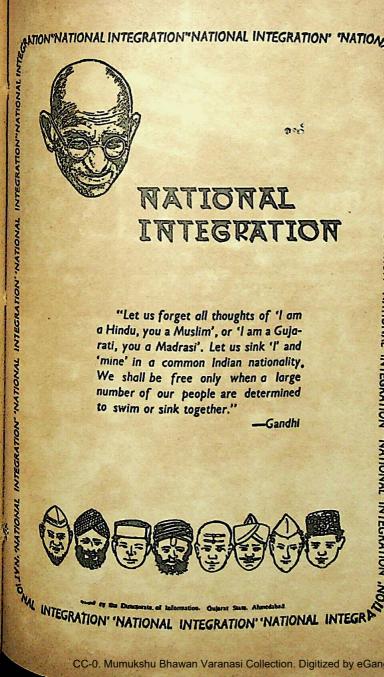
At the function held recently to felicitate the participants in the Gulbargardio-play Swapnavasavadattam of Bhasa, broadcast from the Gulbargard Dharwar stations of AIR on November 11 1973. Left to Right: Shir N. S. Vaman of AIR, Prof. Maheshwarshastri Ioshi of Karnatak College. Dharwar (Director of the drama) and Shri K. S. Ashwath, Kannada fin actor, who was the Chief Guest at the function.

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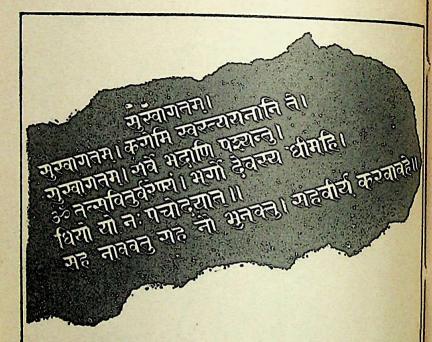
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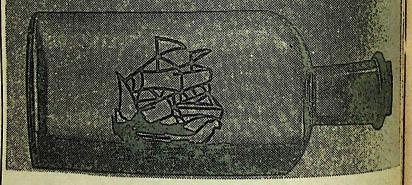
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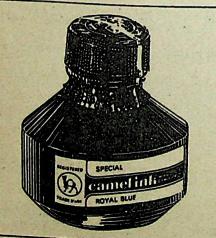
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VOL. XX, No. 20

आ नो भद्राः ऋतवो यन्तु विश्वतः। Let noble thoughts come to us from every side Rigveda 1-89-i



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# Prayer for Refuge

तदेकं स्मरामस्तदेकं भजाम-स्तदेकं जगत्साक्षिरूपं नमामः। सदेकं निधानं निरालम्बमीशं भवाम्मोधिपोतं शरण्यं व्रजामः ॥

On Him alone we meditate: to Him alone we offer our worship. To Him alone, who is the witness of the Universe, do we make our obeisances. In Him alone, who is our final resort, and the Self-existent Lord, the Vessel of safety in the ocean of existence, do we seek refuge.

—Mahanirvanatantra, III.63

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#### GEMS FROM ADI SANKARA

A man of discrimination is indeed very rare. Among innumerable beings, one perhaps will be a discriminating person, as is the case even now.

By the power of good deeds. knowledge and memory manifest themselves in virtuous persons. In the case of sinful persons, both knowledge and memory remain clouded on account of their sinful deeds.

The uprising of desire and anger is inevitable during life, for the causes that bring them out are infinite. Hence, we should never relax our efforts in the assurance that we have conquered them.

Desires are indeed caused by dwelling on thoughts of sense-objects.

No one can pursue pleasure and yet seek Moksha.

True happiness consists in the withdrawal of mind from attachment to sense-objects and not in the attachment to them. Such attachment is indeed misery. If there be such attachment, there cannot be even the slightest tinge of happiness.

It is a matter of experience that the utterly ignorant alone delight in sense-enjoyments, like the animals.

By speaking of solitude as one of the means to attain knowledge, it is not meant that the company of the pure and disciplined is forbidden. In fact, such company helps one to attain knowledge.

The secret of work is to get that dexterity by which works naturally causing bondage cease to have that effect in his case. That dexterity consists in being even minded in pain and pleasure and the other dual throng.

An action will as a matter of course, he attended by its result.

An act, dedicated to God, will produce greater results than of that of the course of the c



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# Sankara Bhagavatpada

I HAVE always stood in awesome admiration of the life and achievements of Sankara Bhagavatpada.

In a short span of 32 years, he performed the miracle of driving out decadent Buddhism and purifying and co-ordinating the different cults; of re-establishing Hinduism on a firm basis; of laying the foundation of a countrywide organisation of Sanyas ashrams with Peethas at their head.

A poet, a teacher, a reformer, a philosopher with unique intellectual profundity, a yogi of miraculous powers, he stands unrivalled among men—a unique combination and the union, in the same person, of two qualities generally found separated—the union of the abstract and the concrete.

To him we owe the vitality which unified different religious schools and established the supremacy of Vairagya and Bhakti.

## Dr. A. L. Mudaliar is No More Bhavan's Books Old and New

Dear brothers and sisters,

Padmavibhushan Dr. A. Lakshmanaswami Mudaliar who was the Chairman of the Bhavan's Madras Kendra ever since its inception in 1958 passed away on April 15, 1974.

The histories of the Madras University, the medical profession in India, the WHO and the UNESCO are intimately woven with the life and work of Dr. Mudaliar who breathed his last at the ripe age of 86.

Dr. Mudaliar was a pillar of strength to the Bhavan. He belonged to the select company of Honorary Members of the Bhavan and the Madras Kendra much to Dr. Mudaliar for its progress.

His admiration and love for the Bhavan was unbounded. Let me quote from his speech on the occasion of the inauguration of the new building complex of the Bhavan's Madras Kendra by Rashtrapati Giri on September 2, 1972:

My mind goes back to eight

years ago when the foundation stone of these buildings was laid by the then President of India, Dr. S. Radhakrishnan, in Recalling the gathering at the time, I miss today the founder of the Bhavan, Kulapati K.M. Munshi, by whose inspiration and watchful guidance this all-India edifice of the Bharatiya Vidya Bhavan has grown up. He had a special partiality for Madras and there was no major function of the Madras Kendra at which he was not present.

I also miss today two esteems ed friends of mine, Dr. C. P. Ramaswami Iyer who was the Vice-President of the Kendra till he passed away, and my friend and colleague for man years in the Madras University and in the Legislative Council Shri K. Balasubramania Iye. who did yeoman service to the Kendra as its Secretary since it was started, and late as one of its Vice-Chairmen Both of them gave a lead b

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the activities of the Kendra, and watched and guided its progress with paternal care.

This is the first eventful function of the Kendra after the demise of Kulapati Munshi and it is very appropriate that a portrait of his should adorn the walls of the Kendra to keep his memory ever green in our It was very magnaniminds. mous of Shri T. Sadasivam, known for his many benefactions, to have come forward to defray the cost of the oil painting which the Governor will be requested to unveil now.

In all those States where the Bhavan has started its Kendras, the Governments have been quick to express their appreciation of the Bhavan's work for the preservation and propagation of our culture and have signified it by substantial grants of money and land for those centres. One of the first major donations we have received when we started the Madras Kendra, was from the Madras Government in 1962.

In Dr. Mudaliar we had the rare combination of a statesman, scholar, educationist, legislator gynaecologist of the highest order. He was a many-sided genius and an integrated personality. unique combination in its turn produced a rare humanist and a great gentleman.

I join the millions of his admir-



Dr. A. L. Mudaliar my deep sense of sorrow on my own behalf and on behalf of the Bhavan over his demise.

II

A few decades ago low priced editions of classics, now familiarly known as paperbacks, were rare indeed.

As one of the sure means of inculcating moral and cultural values in the minds of people is good literature made available to the masses at a cost through which will be within their means, Kulapati K. M. Munshi, founding-father of the Bharatiya Vidya Bhavan, gave thought to this aspect ever since the Bharatiya Vidya Bhavan took shape.

The result was the Prakashan Mandir of the Bhavan which, in 1951, launched what has later

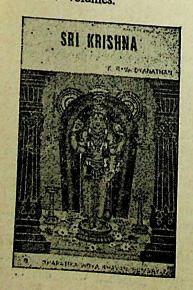
in India and outside to record in 1755.

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come to be acclaimed as India's "paperback revolution." To date, the Prakashan Mandir has brought out nearly 600 titles (598 to be precise) and sold more than 60 lakh copies of various books.

An auspicious start of the Bhavan's "Book University" publication was made with Rajaji's condensation of the Mahabharata. This book continues to be a hot favourite among booklovers in India and abroad and 13 editions of this immortal work have rolled out of the Bhavan's Press.

Equally impressive is the record of Rajaji's condensation of the Ramayana, another immortal Indian epic with as many as 9 editions. These two books have gone into translations in many Indian and foreign languages. Another star-title is Munshiji's Krishnavatara in 7 volumes



Equally worthy of mention is the Bhavan's History Series. More than 12,000 sets of the 9 volumes out of this 11-Volume series have been bought by institutions and individuals in all parts of the world.

Many are the highlights in Bhavan's book publication history which I would like to dwell upon. But then let me restrict my writing to a few salient aspects.

The latest in Bhavan's book series is Sri Krishna: The Lord of Guruvayoor by Shri K. R. Vaidyanathan. This delightful book of 172 pages with the added attraction of 24 art plates was released on April 10 by Shri Jaisukhlal Hathi, our Vice-President, who has had darshan at Guruvayoor on several The first book was occasions. handed over to a great devotee of Guruvayoorappan, Brahmasri Anjam Madhavan Namboodiripad at the Srimad Bhagawata Saptah at the new 40-lakh temple complex coming up at Chembur, a fast-developing suburb of Bombay.

Needless to say, the Bhavan throughout its history has been keen on publishing books relating to temples and their glory because it is too well known that the holy shrines play a major part in moulding the character, temperament and

outlook of people.

The Bhavan has an impressive series of books on temples and it would not be out of place to list them here: Somnath the Shrine Eternal by Dr. K.M. Munshi; Sri Venkateswara — The Lord of the

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Seven Hills - Tirupati by P. Sitapati; Temples and Legends of Andhra Pradesh by N. Ramesan; Temples and Legends of Assam by B. K. Barua and H. V. Sreenivasa Murthy; Temples and Legends of Bihar by Dr. P. C. Roy Chowthury; Temples and Legends of

Bengal by P. C. Roy Chowdhury; Temples and Legends of Maharashtra by M. S. Mate; Temples and Legends of Nepal by P.C. Roy Chowdhury; and Temples of Tamil Nadu by R.K. Das.

Yours sincerely,

Thoraway M. Kholing

(Dharamsey M. Khatau) President.

Man is beset with endless obscurities of nature and well-nigh lost in the darkness of Ignorance and unconsciousness that surrounds him.

But here is in him a soul which refuses to be so imprisoned. It aspires for light, creates openings in its enclosing walls by aspiration and will and pushes in the direction of the spiritual light that is above the prevailing psychological darkness.

Following the rays of this supernal light—refusing to be side-tracked by other lesser attractions—one arrives ultimately at the glorious Sun of Truth, the Divine Sun of which the physical sun on earth is a material symbol.

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# A NEW DAWN?

#### S. RAMAKRISHNAN

A CONVULSIVE wave of angry protest has been sweeping all over India for several months now.

AL

Starting with Gujarat, the whole country seemed poised for a headlong traumatic plunge into chaos and disorder, getting irretrievably lost in endemic bloodshed and violence.

Bihar's massive, disciplined, fivemile long, silent march of thousands of Sarvodaya and Tarun Shanti Sena Sevaks led by Jeevandani Jayaprakashji has, at any rate for a time, and to some extent, halted this suicidal trend. ochre-coloured apronettes covering their mouths and hands folded behind signifying their "unspeakable anguish" and "resistance to retaliation," the march was unique. Yes, in the midst of death there is life. And silence is eloquent.

In 1917, Gandhiji went from Gularat to Bihar and led the epic Champaran Satyagraha. It rescued India from the fast emerging nation-wide terrorism of the preindependence era. It also lifted the people from the morass of despair and despondency. It was a landmark in the history of India's freedom struggle.

Likewise, Bihar's "five miles of silence" of April 8, 1974 led by Jayaprakashji bids fair to be a landmark in India's post-independence struggle. It has given an onward thrust to the speedy consummation of the unfinished Gandhian revolution: (a) to stem the mounting, macabre mob violence; (b) to weed out the poison of communalism, regionalism, linguism, class hatred and hypocrisy and (c) establishment of a democratic, secular, socialist society by non-

II

violent means.

Many thorny questions crowd the mind.

When parliamentary and generally "democratic" procedures are available, is it legitimate to resort to non-violent action?

Are not the available means of discussion and debate in the press, platform and the legislatures an excellent exemplification of attempts to achieve non-violent solutions to the nation's ills?

Is not the deployment of nonviolent power in the form of nonviolent resistance to "democratically" elected governments a species

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of "violence," in that it violates the presumed canons of democracy and betrays "facist" tendencies?

#### III

What does history teach us in this regard?

Why did Germany which was ruled by Social Democrats go Fascist? Could it have been prevented?

It was the gloomy socio-economic picture of the period 1929 to 1933 with its evil brood of rampant corruption, insufferable scarcity soaring prices and mounting unemployment that paved the way for the destruction of Social Democracy in Germany and provided the opening for Hitler's usurpation of absolute power.

There were thousands who did not support Corporal Adolf Hitler and his unscrupulous bizarre protest campaigns; but they lacked the will and the leadership that could inspire and wean away sullen masses from his violent gimmicks. Many leading thinkers hold the view today that, given proper leadership and specific guidance in non-violent resistance, the rise of Hitler could have been prevented.

Where the will to resist did exist, unfortunately in the absence of a well planned and coordinated non-violent resistance programme, the opposition took a military or violent form. Thus there was a para-military "republican" protective group to counteract the pre-

1933 military organisation of the Nazis.

But violent means were unsuited for the defence of the ideals which the Social Democrats and Republicans of Germany espoused. The Nazis could always out-do them in any appeal to and contest in violence. So Social Democracy went under and Fascism got entrenched.

Hence, in the inferno that is our India today, far from fostering Fascism, non-violent agitation is the only sure means of preventing the country from being overwhelmed by the dreaded monster of Fascism.

#### IV

Why did the proverbially patient Indian people go haywire?

Right or wrong, "stinking corruption, harrowing scarcity and runaway prices" have turned the people mad with billowing anger against the establishment.

The atmosphere obtaining in today's India is one of all-consuming frenzy and fury. Everyone is at war with everyone else.

Something has got to be done by leaders with no credibility gap and unsullied record of public service.

In the circumstances, non-violent action is the only real remedy. It alone is consistent with what is generally understood as "democracy." The spirit of democracy is utterly antagonistic to violence do not mix.

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The nation's welfare demands that mob-violence should be neutralised and put an end to by non-violent action. Otherwise, the nation would be condemned to rack and ruin, lasting over generations.

Jayaprakashji is not at all the cause of the storm raging in the country. What he is desparately trying to do, despite the handicap of failing health and old age, is to control the storm and direct it along constructive channels.

Therefore, the heroic efforts of layaprakashji and his valiant band of "weaponless warriors" deserve the unreserved gratitude of all right-thinking people. As with Gandhiji, the whole of India should and would rally round and support this "war without violence" against "stinking corruption, harrowing scarcity and runaway prices." Godspeed to these dedicated servants of India! And may their tribe increase!!

In the strategy and tactics of non-violent resistance is implied an unshakable confidence in our national motto—Satyameva Jayate—in Godwin's abstract truth as an ultimate victor, and also a hardheaded awareness of the realities of power in politics and social relations.

V

Do the recent large-scale surrender of dacoits in the Chambal Valley Ravines and the soul-stirring,

silent procession Patna witnessed this month, signify the heralding of a new dawn for the violenceand-avarice-ridden India of today?

Is this not the undying and authentic Voice of India, an outflow of the genius of Indian Culture—the harbinger of a new twilight, not of an evening but a morning Yugasandhya?"

India of the ages is not dead. She has not spoken her last creative word, nor has she performed her last constructive act.

Mother India is immortal. She has still much more to do for herself and the human race. She can. She will.



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# Advaita is not for all

#### H. H. JAGADGURU CHANDRASEKHARA BHARATI

For the vast majority of us, who are far away from the bliss of God-realization, dry discussion on the subtleties of various schools of philosophy is mere waste of time, counsels this great Acharya who adorned the Sringeri Sarada Peetha, one of the Centres of Learning established by Adi Sankara.

QUESTIONS posing as to whether the Ultimate Reality is one, two or one-and-a-half, have no practical interest for the large majority of us. We may therefore leave such questions for the present and interest ourselves in the practice of our Dharma.

Everybody knows that it is wrong to tell a lie. Nobody has the slightest doubt about it. All the same, false-hood is ever on the increase.

Everybody knows that it is wrong to cheat. All the same cheating is the normal practice in modern l.fei

What is the practical use of enunciating the abstract truth of the Absolute Brahman to people who are not prepared to put into practice the elementary principles of even Samanya Dharma, Ordinary Law?

After securing steadiness in

Samanya Dharma, and after purifying and qualifying himself by the earnest practice of Visesha Dharma, the Special Law, prescribed for him, a person attains the requisite standard of competence to enable him to enter of the study of Advaita.

The tendency to neglect the wholesome doctrine that Vedantistudy is intended only for the competent is responsible for confused thinking of modern days

Even for simple crafts, such semasonry or carpentry a preliminary course of training is required before a person is allowed a handle the instruments; but in the fields of Brahma Vidya, the significant of the Self, the highest set to the self, the highest self.

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the most difficult of all sciences, everyobdy thinks himself competent and entitled to study the system of Advaita and even to sit in judgment over it.

This attitude must go and must be replaced by earnest endeavour first to secure the necessary com-

petence.

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If we make an honest attempt to secure that competence by following implicitly the directions of the Sastras and of Guru, the Lord will guide us along the path of progress, solve all our problems and doubts, free us from all worry and trouble and lead us on to the state of realisation of the Advaita Reality, the truth and the bliss of the absolute oneness of all in the undifferentiated Brahman.

Courtesy: "The Saint of Sringeri", compiled by Shri Krishnaswamy Aiyar now Swami Jnanananda Bharati. Published by Sri Ramakrishna Press, Madurai



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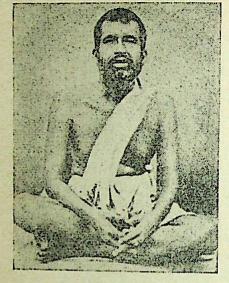
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# Beware of Fake Advaitins

SRI RAMAKRISHNA PARAMAHAMSA

Knowledge in the ordinary sense is not the means for attaining the Reality; conviction and renunciation are absolutely essential without which hypocrisy and not Self-realisation will be the result, warns the Saint of Dakshineshwar.

THERE came a holy man to the Panchavati. He used to speak incessantly on the Vedanta to the people. Then one day I heard that he had contracted an illicit connection with a woman.

I went in that direction in order to ease myself, when I saw him sitting there. I said, "You talk so much about Vedanta, what is this

talk about you then?"

He replied, "What does it matter? I can make it clear to you that there is no harm in that. When it is a fact that the world is unreal in the past, present and future, will that alone be real? That is also unreal."

I was annoyed when I heard this and said, "Fie on your knowledge of Vedanta."

That is the kind of knowledge which the worldly people have of That knowledge is no Vedanta. knowledge at all.

One cannot attain the Reality by means of this knowledge. viction is necessary, renunciation is imperative. It is then alone that

one can succeed.

One cannot attain the Reality by "There is no thorn, no pricking but the moment you touch the thorn you feel the prick and cf out in pain.

You say in words, "There is no universe, it is unreal; it is Brah man alone that exists," and so on but as soon as the objects of the world-sights, tastes, before you, they are taken to be real and you get entangled.

An acknowledged knower of Brahman explains a subtle Vedantic concept.

# Reality Through Illusion

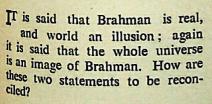
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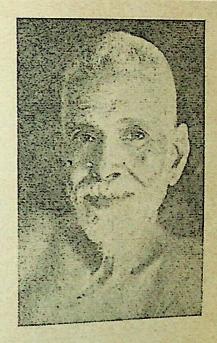
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In the sadhak stage, you have got to say that the world is an illusion. There is no other way, because when a man forgets that he is the Brahman, who is real, permanent and omnipresent, and deludes himself into thinking that he is a body in the universe which is filled with bodies that are transitory, and labours under that delusion, you have got to remind him that the world is unreal and a delusion.

Why? Because, his vision which



ing in the external material universe and will not turn inward into introspection unless you impress on him that all this external, material universe is unreal.

When once he realises his own Self, and also that there is nothing other than his own Self, he will come to look upon the whole universe as Brahman. There is no universe without his Self.

So long as a man does not see his own Self which is the origin of all, but looks only at the external world as real and permanent, you have to tell him that all this external universe is an illusion. You cannot help it.

## Paper & Script

Take a paper. We see only the script, and nobody notices the

has forgotten its own Self, is dwell
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paper on which the script is written. The paper is there, whether the script on it is there or not. To those who look upon the script as real, you have to say that it is unreal, an illusion, since it rests upon the paper.

The wise man looks upon both the paper and script as one. So also with Brahman and the uni-

verse.

#### Cinema

It is the same in the case of the cinema. The screen is always there; the pictures come and go, but do not affect the screen. What does the screen care whether the

The pictures depend upon the screen. But what use are they to The man who looks only at the pictures on the screen and not the screen itself, is troubled by the pains and pleasures that occur in the story.

But the man who views the screen, realises that the images are all shadows and not apart and distinct from the screen,

So also with the world. It is all a shadow play.

Courtesy: "Letters from Sri Ramana-sramam" by Suri Nagamma, English translation by D. S. Sastri. Published by Sri Rmanasramam, Tiruvannamalai (S. India) Price Rs. 10/-.



Morality in the highest sense becomes natural to a knower of Brahman by virtue of his sameness of vision—sama drishti—towards everything! This is a fact exemplified by the lives of realized souls.

Yet there are many who raise the academic question whether

Vedanta would not do away with morality.

The doubt will be resolved when it is understood that one of the very steps for attaining Brahmajnana is the acquisition of moral virtues!

The point is explained here by Dr. R. D. Ranade, a saint and

philosopher, who has authored many great-works.

# Vedanta & Morality

R. D. RANADE

REGARDING the absolutistic philosophies in general and the Vedanta of Sankara in particular, the charge that is often made is that if everything is Brahman, and if there is no difference between good and evil, there would be no incentive to the acquisition of virtue and that moral life would be entirely robbed of its meaning. Morality will only be a social affair with social and legal sanctions behind it; for, the Brahmanic life is said to transcend the moral life.

h

#### Answer

But then, to the question, who can be introduced to the Brahmavidya, Sankara answers that it is he who, in the first place, aspires to have liberation; who has, secondly, turned his back with disgust on the fruits of actions which might be reaped in this world or in the world beyond: has who



acquired the moral wealth of control over the senses of mind, as also other virtues like contentment, endurance of miseries etc., and lastly, he who is able to make the distinction between what is abiding and what is not. 000

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# Sankara A Scientist in the Realm of Religion

SWAMI ATMANANDA

A scientific truth can be verified and universally applied: both these tests are fulfilled by Adi Sankara's Advaita philosophy, asserts the author

WHAT will appeal most to the modern man is Sankara's strictly scientific attitude to religion. The ambition of science is to reveal the truths of the external nature; the field of religion is the disclosure of the still more marvellous truths of the internal nature of man. Sankara is a masterexpounder of the latter.

The science of today has in a sense become transcendental; but naturally its field is the outside world. The most important domain of the present-day science is the mighty atomysfars beyond the ken of the senses of man. Science has become less dogmatic than it was in the 19th century; one is not sure to what more subtle depths it may be taken.

The marvellous feat of Sankara is that he has tested the truths of religion by the very same standard as has been adopted by science.

The two tests of science are that it can be verified, and that it is universal.

Sankara states that the culmination of religious i.e. ethical discipline is the experience or realization of the Self or the Supreme here and now.

"It is true because of one's own experience." "Brahmajnana is the experience of an existing entity as the culmination of a course of discipline."

He says that this realization is in glaring contrast to the "attainment of Heaven by means of sacrifice." The attainment of Heaven has to be accepted merely on the authority of the Vedas. It cannot be experienced here and now. So doubts about its reality are not quite out of place.

But the experience of the Self is not easy. Even in the intellectual sphere the Theory of Relativity is beyond the comprehension of 99 per cent of the educated or intelligent people. An understanding of this difficulty must make it plain why the more subtle experience of the realization of the Self or God is beyond the depths of 99.99 per cent of the people. There are not many Einsteins nor

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There was a famous musician who was honoured everywhere. He had a son to whom he presented a precious shawl. One day the boy went out walking barefooted. The sun was very hot and the streets burned his feet. He bought a pair of shoes which after a while he found were pinching him. He grew so disgusted with the shoes, wrapped them in his shawl and threw the bundle in a ditch.

God is the Father musician; soul is the son; body is the shawl. Desires cause the burning sensation. Attachments are the shoes that pinch. Instead of detaching ourselves, we misuse our life and finally throw it away without realizing the worth of it.

are there many Ramakrishna Paramahamsas or Ramana Maharshis.

Another characteristic of science is that a scientific phenomenon is not unique but universal. If an atom can be split in America, Americans are easily prepared to concede that Russians too can split it.

Thus Sankara brings to bear quite a scientific mind on his exposition of religion. Even though he lived in what may be termed the medieval times, he is more modern than many of the modern scientists in his conception and treatment of religion. There is nothing to be wondered at if Sankara is not properly known in Europe or America. But the great pity is that his greatness is not realised in his own land of Bharatavarsha!



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## PRIDE OF DIET-A. S. P. AYYAR

Pity and need Make all flesh kin; there is no caste in blood, Which runneth of one hue, nor caste in tears Which trickle salt with all; neither comes man To birth with tilak-mark stamped on the brow, Nor sacred thread on neck. Who doth right deeds Is twice-born, and who doth ill-deeds vile. -THE BUDDHA.

A MAN was a strict vegetarian but had not got rid of his lust, anger and greed. He was inordinately fond of boasting about his regetarianism and was always condemning meat-eaters however good in other ways.

Food makes the man," he used to say, "there is no comparison belween a vegetarian and a meattaler. It is a difference in kind and not merely one of degree."

Si Krishna wanted to teach the han a lesson. One day as he was trossing a ford, he put some elephant thorns acrossultie pativan Onenasi Collection. Digitized by eGang

of the thorns pierced his foot.

The poor man crossed the ford and plucked out the long thorn, and there was a flow of red blood from the spot.

Krishna went there as a cow-He asked the man, "What is this, sir? I thought a vegetarian, like you, will have white vegetable sap in your veins, and not red animal blood like meat-eaters?"

The man realized the folly of his previous belief and cast off his 000

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## Saints of Maharashtra 19

## Bhanudas

SMT. SAVITRIBAI KHANOLKAR

His love for
the Lord of Pandharpur
saved his life
and amazed a king who
condemned him to die for
'stealing' God's ornament!

LONG ago, when the saints of Maharashtra congregated in Pandharpur to hold Hari Katha and Kirtans in the sacred temple of Vithala, their ecstatic chants of the Holy Name sounded like a signific roar of joy.

With tears in their eyes and beatific smiles on their faces, thay danced, and sang in one voice, fully relishing the sweetness of the Name of God

They could go on in this way for days and nights without a break without numbership the analightest

exhaustion. They were in fact most reluctant to end the performance.

These extraordinary Kirtans took place regularly, as they do even today, on every Ekadashi and other auspicious days.

Great was the consternation therefore, when one day, the devotees were unable to see the Murti.

"Where has our beloved Panduranga gone? Why has he left us?"
They inquired of one another.

Everyone felt dejected, so that Bhanudas, a great devotee of the Lord, resolved to go out in search of the Deity.

Born in 1448, at Pratistana or Paithana, he was to be the great grandfather of the Eknath.

Bhanudas had an independant nature; when barely 10 years old, he resented a reprimand from his father and ran away from home to hide himself in a jungle cave temple where he lived for seven days.

An unknown Brahmin brought him daily a cup of milk for his subsistence and he thus spent his time praying to the Lord in the form of the Sun whose temple it

A Brahmin villager observing him one day coming out of the cave, informed his father who hurried to the spot and found his son sleeping with his head resting on the feet of the Lord. This is on the feet of known as Bhanudas why he became known as Bhanudas why he became worshipper of the

Sun.)
After much persuasion, he was

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brought back home. Sometime later they got him married and soon afterwords he lost both his parents. Responsibilities lay heavy on his head, but since he was always immersed in Kirtans and Bhajans, his household suffered and his wife and children were on the brink of starvation.

Seeing their precarious condition, the town elders decided to help them and gave him clothes worth Rs. 100 and told him to go out and start a business in selling cloth, so that he might support himself and his family.

His business prospered so well that other merchants became jealous and were just waiting for an opportunity to do him down in

some way or another.

The occasion presented itself one night, when all the merchants, having covered many miles on horseback, reached the town at dusk and decided to rest for the night at a Dharamsala.

Bhanudas whose mind was fixed on the Lord, got attracted by the sweet sounds of a Kirtan and asking the other merchants to keep a watch over his merchandise, left

for the Kirtan.

The merchants unanimously agreed to throw away his cloth bales down a ravine and let loose his horse. But as they were busy trying to ruin their companion, a band of robbers attacked the Dharamsala, beat the merchants and left with all their possessions.

When Bhanudas returned from the Kirtan he found his colleagues sitting forlorn and shamefacedly and they told him what happened

Bhanudas's cloth was recovered. his horse had come back and was waiting for him, but good hearted as he was, and always seeing God in all things, he distributed the cloth among the other businessmen and with whatever little was left. he went home and subsisted somehow, constantly singing about the Lord, thinking about Him and seeing Him in everything.

When the King of Vijayanagar, Ramadevarao, had come to Pandharpur, he found the Murti so appealing that he felt a pang of anxiety as he thought of the danger of Muslim marauders, prevalent at who vandalised the time, pillaged whatever they saw of significance. beauty or religious So, he decided to remove the statue to Vijayanagar, (some say Hampi) safe from sacrilegious hands.

Bhanudas duly reached Vijayanagar and found there his lost Panduranga. The Murti was locked inside the inner shrine, well out of his reach. With touching prayers, Bhanudas persuaded the Lord to return to Pandharpur.

The locks opened by themselves and Lord Vithala came out. Bhanudas fell at his feet and the Lord embraced him lovingly. He place ed his garland round Bhanudas's neck and told him to be patient and wait until another day.

the priests found the golden necklace of Vithala missing from the Murti CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

King's men spread in all directions, util they traced and caught Bhanudas wearing the same. The King immediately sentenced him to die on the Sula, (a sharp pointed pillar on which he was to be impaled and die.)

Bhanudasa cried in anguish. Had his Lord deserted him? Was he to meet his death without a

single glimpse of Him?

Whether He let him live or die, Bhanudas would not give Him up, and so let the world explode, his Vithala was still his own.

He threw back his head and sang with all his heart the soul-stirring verse: -

Were the skies above to burst The whole creation to break apart

And the undersea fire to devour

the three worlds, Even then shall I never cease to

yearn for Thee,

0 my Vithala! As the soldiers were hurrying him, they reached the base of the Sula and told the executioners to

make haste.

Bhanudas seemed to see nothing but his beloved Lord: the whole universe was permeated by Him and what was the Sula but a manilestation of his Lord Vithala?

Bhanudas closed his eyes and

saw Panduranga smiling before him. Bhanudas approached the Sula with joy, as if to meet a be-

But at that instant, just as the executioners got hold of him, the Sula became transformed into a flowering tree with fruit weighing down the branches and flowers exuding sweet fragrance which attracted innumerable bees. The onlookers' eyes opened wide in wonder.

The King fell at the feet of Bhanudas saying: "Forgive me for not recognising in you the true devotee of the Lord. Bless me O Holy One!"

The executioners and the King's

men bowed down to him.

The King arranged for the Murti to be returned to Pandharpur and decided to accompany Bhanudas with a large retinue. Bhanudas blessed the King and thinking of Panduranga's love for His devotees he burst forth into a song the refrain of which was: "O my Panduranga, come now home to Pandharpur!"

Joy filled all the hearts of the bhaktas in Pandharpur, as the Lord came back to his usual pedestal, accompanied by his devoted servant and friend Bhanudas.

(Copyright: Author)

Yoga is the performance of actions without any desire for the fruits thereof and such Yoga is an external aid to Dhayana Yoga. The nature of the Yoga taught in the Gita is the concentration of the mind on the Lord with universal form and the doing of work dedicated to him.

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# What is Ramayana to Me

Dr. VISWANATHA SATYANARAYANA

NUMEROUS complaints had been pouring into the ears of Lord Vishnu for centuries about the misdeeds of the great demon king Ravana. The demons have no belief in Lord Vishnu. They performed sacrifices. But they have no belief in the sacrifices done by Brahmins, the real cause being not known.

The demons are superior in strength to the human race. They are cannibals. If some man happens to be superior in strength, they in turn get killed. This fear is there. But they cannot forgo their delicious fare, and yet they have an inherent hatred for the human race.

Lord Vishnu is of the Trinity high qualifications, being placed and his function is to maintain the in a high position and being by peace of the Much haw The agreet Constitute respected, echemosing like a

demon Ravana is basking in the sun of the creator's boons. None could excel him in the battle field as was promised by Brahma.

What could Vishnu do? He must wait for the opportunity. Meanwhile Ravana invaded the domain of Lord Vishnu and Lord Vishnu could do nothing but flee which in the estimation of the demons, made Ravana lower the omnipotence of the Lord.

One sage does tapas. His tapas is great. The Creator comes and grants all the wishes of the sage. If the sage happens to be wily and antagonistic to the peace of the world, none can help. It is like in the modern times, a man having high qualifications, being placed in a high position and being by

leech eating into the vitals of men over whom he is placed in authority.

Now, when Dasaratha was pining for progeny, Sumantra came to him and said that in the previous yuga, he had come to know of a divine secret that Dasaratha would take the birth after some thousands of years and beget four sons.

The whole secret is here. The art of our great sage-poets is here. How could a thing be foreknown to the Gods? And how could this again be a secret? And why is it a secret?

The whole creation must then be a preordained thing. The whole is a cosmos, the different happenings being interlinked. The future is an echo of the past and the past is pregnant with the future. If the reader misses this, he misses everything in Valmiki, Vyasa, Kalidasa, Bhavabhuti and others belonging to the highest rank of poets of this hoary land.

The story of Rushyasringa was narrated by Sumantra to Dasaratha as something unknown to Dasaratha. The story of Ramayana as it moves on, reveals that after all Santha who became the bride of Rushyasringa was the real daughter of Dasaratha. So much so, the different characters in Ramayana and the flow of the story are predetermined things and the many characters therein were in the know of things that were to come later on.

The secret revealed by Sumantra is that Dasaratha would beget four sons. At the time of the horse sacrifice (Aswamedha Yaga) or the progeny sacrifice (Putrakameshti Yaga), a sweet pudding was put in the hands of Dasaratha by a great luminary, emanating from the sacrificial fire.

Dasaratha must naturally put it into the hands of his first queen or he must distribute it equally to the three wives, which he did not do and when one-eight of the pudding remained, it was once again given to the second queen. This was why four sons were born. The divine secret which Sumantra heard resulted in this division. Why this division?

To this sacrifice, the Gods came and Lord Vishnu also came. The Gods made the same complaint to Lord Vishnu and the Lord promised to them that He would be born as Dasaratha's son.

Perhaps so much time was needed for the whole plan to get to fruition and perhaps there were many other causes which contributed to the annihilation of the great demon Ravana.

Being a demon, Ravana had little regard for the human race that was his food and also for the monkeys who were half beasts. He never expected danger from these two quarters and so they were not mentioned in the boon. This is one of the main causes why Lord Vishnu chose to be from the womb of a human queen.

And there are other causes greater than these.

Vedavathi was a woman-sage. She was not born like other women. The sound of Veda, when a great sage was chanting, took the form of a girl. She was named Vedavathi. The great kings of earth and heaven sought her hand and were refused.

A demon killed the sage. The girl became fatherless. She was doing penance in a forest. Ravana tried to molest her. She gave up her life cursing Ravana that she would be the cause for his destruction. Sita was the child that was Vedavathi hidden in a box, struck by the plough when the sacrificial rite was being performed by Janaka.

Vedavathi is the personification of the melodious chanting of the Vedas. What is it? And there is no difference between the Vedic sound and Goddess Durga who is the essense of Vedas.

Lakshmi, Parvathi and Saraswati are the three different streams of the same divine water And so, Vedavathi is Goddess Lakshmi and also Durga. The trinity and this great energy that is called Shakti are indivisible.

The duty devolved upon Vishnu to bring Ravana to book as was said by Vedavathi. whole thing seems to be a labyrinth, the mazes of which are intricately intertangled. The divine drama was set in motion when Lord Vishnu decided to be born to Dasaratha and Vedavathi became the daughter of Janaka.

Only one thing remains. Why should Lord Vishnu divide himself into four? Either Lord Siva or Lord Vishnu or the great energy that took three feminine forms (though later on divided itself into hundreds) is the unmitigated and irresistible final soul force.

To use a modern term, that energy, in its original form, is cataclysmic. And now, Lord Vishnu, while becoming the son of Dasaratha, did not want to be the seat of the whole energy in working form. He wanted to divide himself into four. "Why?" is another question.

Lord Vishnu is coming to the earth to demolish Ravana and Ravana is a establish Dharma. freak in the cosmos, not the agent of chaos. So there is no necessity for Lord Vishnu to be born as he was and as he would be, in the entirety of his own omnipotence.

He divided himself into four and he being the eldest son, would appropriate to himself the major portion of the spirit, power and the

glory of Lord Vishnu.

Rama was never conscious of his being the supreme divinity but that was not necessary in his present incarnation. He had an abundance of physical energy to put down his enemies. He had one more thing. He had an intuition as to the things that would happen and he acted accordingly.

(To be continued)

The life-current, divided into two, is anchored to two spots in the body—the soul and the brain; and death, therefore, is literally the withdrawal from the heart and the brain of these two streams of energy producing consequently complete loss of consciousness and disintegration of body.

# The Problems of Life Withdrawal

## Various Stages

SRIMAD PARIJATHA KANNAN

THE problem of death or the art of dying is something which all seriously ill people must inevitably face, and for which those in good health should prepare themselves through correct thinking and sane anticipation.

The morbid attitude of the majority of men to the subject of death, and their refusal to consider it when in good health, is something which must be altered and

deliberately changed.

Death comes to the individual man, in the ordinary sense of the term, when the will-to-live in physical body goes and the will-toabstract takes its place. This we

In cases of death in war, for

instance, it is not then a case of the individual will to withdraw, but an enforced participation in a great group abstraction. From its own place, the soul of the individual man recognises the end of a cycle of incarnation and recalls its life. This it does through a discharge of the will-energy that is strong enough to bring about the change.

It should be remembered that the purpose and will of the soul, the spiritual determination to be and to do, utilises the thread soul, the life current as its means of expression in form.

differentiates This life-current into two currents or two threads when it reaches the body, and is "anchored", if I might so express i in two locations in that body. The soul, or consciousness aspect. that which makes a human being a rational, thinking entity, is "anchored" by one aspect of this thread soul to a "seat" in the brain, found in the region of the pineal gland.

The other aspect of the life which animates every atom of the body, and which constitutes the principal of coherence, or of integration, finds its way to the heart and is focused or "anchored"

there.

From these two points, the spinitual man seeks to control the mechanism. Thus functioning on the physical plane becomes possible, and objective existence becomes a temporary mode of expression.

The soul, seated in the brain, makes man an intelligent, rational entity, self-conscious and directing; he is aware in varying degree of the world in which he lives, according to the point in folution and the consequent development of the mechanism.

The soul seated in the heart, is the life principle, the principle of determination, the central aucleus of positive energy means of which all the atoms of he body are held in their right place and subordinated to will-to-be" of the soul.

Death, therefore, is literally the withdrawal from the heart from the head of these two streams complete loss of consciousness and disintegration of the body.

Death differs from sleep in that both streams of energy are withdrawn. In sleep, only the thread of energy which is anchored in the brain is withdrawn, and when this happens the man becomes unconscious.

By this we mean that his consciousness or sense of awareness is focused elsewhere. His attention is no longer directed towards things tangible and physical but is turned upon another world of being and becomes centred in another apparatus or mechanism.

In death, both the threads are withdrawn or unified in the life ceases to penethread. Vitality trate through the medium of the blood stream and the heart fails to function just as the brain fails to record, and thus silence settles The house is empty.

except that Activity ceases amazing and immediate activity which is the prerogative of matter itself and which expresses itself in the process of decomposition.

It is interesting, through incidental to our subject, to bear in mind that in cases of imbecility idiocy, the thread which is anchored in the brain is withdrawn, whilst that which conveys the life impulse or urge remains still anchored in the heart.

There is life but no intelligent awareness, there is movement but no intelligent direction; in the case of senile decay, when there has of energy, producing consequently aranger collection Digitized by eGangotri

lised in life, there may be the appearance of intelligent functioning but that is an illusion due to old and to old established rhythm, but not to old coordinated purpose.

The process of death as follows:

(1) The first stage is the withdrawal of the life force in the etheric vehicle from the dense physical body. When etheric vision is developed, the thought of death will assume very different proportions. When a man can be seen functioning in his etheric physical body by a majority of the race, the dropping of the dense body will be considered just as a release.

(2) The second stage is the withdrawal of the life force from the etheric body and its devitalisation.

(3) The third stage is the withdrawal of the life force from the astral or emotional form so that it disintegrates in a similar manner and the life is centralised elsewhere.

(4) The final stage for the human being is its withdrawal from the mental vehicle. The life forces after this fourfold abstraction are controlled entirely in the

### Aiding Liberation

Aid at the time of the "passing into the light" depends largely upon two things; first, the amount of close contact between the dying person and the one who watches, and the level upon which contact is strongest.

Secondly, upon the capacity of the watcher to detach and dissociate himself from his own feelings and to identify himself, through an act of pure, unselfish will, with the dying person. None of this is really possible when the bond between the two is purely emotional or based upon a physical plane relation.

There should also be as little definite thought process as possible on the part of the watcher. All that is required and possible at present is simply to carry the dying person forward on an ever-

deepening stream of love.

Through the power of the creative imagination, and not through intellectual concepts (no matter how high), must the dying man be aided to discard the outer garment. This involves an act of pure self forgetfulness, of which few as yet are capable.

Most people are swept by fear, or by a strong desire to hold the beloved person back, or are sidetracked in their aim by the activities involved in assuaging pain; also by are dismayed depth of their ignorance of the "technique of death" when faced

with the emergency. They find themselves unable to see what lies beyond the doors of death, and are swept by the mental uncertainty which is part of the great illusion.

As regards those who have passed into the light, whom you want to help, follow them with your love, remembering that they are

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the same people, minus the inter limiting shroud of body.

Serve them, but seek not that by should serve your need of them. Go to them, but seek not to ting them back to you.

In relation to the technique of ing, it is only possible for me this time to make one or two gegestions. First let there be silme. This is, of course, frequently he case.

It must be remembered that the dying person may usually be unconscious. This unconsciousness is apparent but not real. In 900 cases out of a 1,000 the brain awareness is there, with a full consciousness of happenings, but there is a complete paralysis of the will to express and complete inability to generate the energy which will indicate aliveness. When silence and understanding rule the sick room, the departing soul can hold possession of its instrument with clarity until the last minute and can make due preparation.

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Self-control is the control of the aggregate of the body and the senses by restraining their natural propensity to get off in all directions and by training them to walk solely and exclusively in -Adi Sankara the right path.

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## INDIA

Can Overcome Her Ills

Baba's Message on Shivaratri Day

V. S. PAGE

ALL roads led to Puttapurti on the Shivaratri Day this year when thousands gathered to listen to the customary sermon by Shri Satya Sai Baba and to witness the materialisation of Atmalinga by

After the Vedic invocations, Shri Nakul Sen at the invitation of

Baba spoke first.

Describing Shri Satya Sai Baba as Shiva with Shakti, Shri Nakul Sen said that the power of the Lord is responsible for all activities in the universe. Mentioning the Vishwaroopa Darshan of the Bhagavad Gita, he said that Arjuna was fortunate to see the Cosmic Form of the Lord who said that he was merely an instrument in His hands, as the Lord had already decided to destroy the Kauravas:

निमित्तमात्रं भव सन्यसाचिन्। sing the power of the Lord.

Asked by Baba, I spoke next in

Hindi.

Picking up the thread from Shri Nakul Sen I said, although it is true that it is the power of the Lord that moves the world, even the smallest movement takes place at His will, the important question is—and that was what Arjuna too felt when he saw the Cosmic Form of the Lord-that, why should a man be filled in with horror and pain at the sight of the Lord?

We have been told by all great saints and prophets that all grief vanishes and man is made happy when he sees God.

But the question posed by Arju-

na appears to be different. In the language of Jnaneshwara, Arjuna's question purports to be like this: "After seeing you, the Great Soul, or God, why should I feel horrified and filled with grief? The way in which my senses apprehend your sight cannot be described by any means as happy. Why should it be so?"

This is the question before the people of India today. The people of India were told that, with the advent of Swaraj, peace and plenty would descend on them. But even after 25 years of Swaraj, they have not been relieved of abject poverty; nor are they happy in any other sense of the term. Indeed, the people stand on the brink of anarchy and are horrified and filled in with grief at the state of the country. Each one of us asks the same question as was asked by Arjuna: "Why should it be so and what is wrong with us?"

The second question posed by me was as follows:

"Why should there be hunger in the midst of a good harvest? What is wrong with the management of

The author, who is the Chairman of the Maharashtra Legislative Council and the Gandhi Smarak Nidhi, Bombay, is a noted scholar-statesman well versed in our epics, Puranas and folk-lore. He is a celebrated Kirtankar too, and a great devotee of Sri Satya Sai Baba.—Ed.

food? Have we lost the right path? We would like to get the correct diagnosis and direction. Today is the Shivaratri day, an auspicious Lord Shiva. Shiva is both an auspicious and a terrible deity; But satwik Shiva is described as follows:

आङ्गिकं मुवनं यस्य वाचिकं सर्ववाङमयम्। आहार्ये चन्द्रतारादि तं नुमः सात्विकं शिवम् ।।

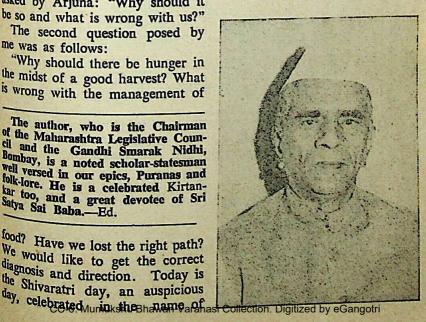
We bow unto that auspicious Shiva whose movement is the whole universe, whose speech is all the languages of the world. Stars and the Moon are the ornaments on His body. We bow down to you the Satwik Shiva.

Much as we would like to see this Satwik Shiva at present and not the terrible form of the Lord in Tandava, our experience is dif-We would like to have hope, inspiration and light on this day.

With this prayer I ended my

speech.

A Swamiji from Tamil Nadu





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spoke next.

Thereafter, Shri Satya Sai Baba started his much looked for sermon on this Shivaratri Day.

#### Baba's Speech

Bhagawan began with a verse by Sankaracharya beginning with न पुष्यं न पापं and ending with शिवोऽहं शिवोऽहम्।

Addressing the audience as 'Divexpounded yatmaswarup,' Baba the unity in diversity saying: The names "What exists is one. and forms may be many. emphasis on this One in many is the essence of Bharatiya Sanskriti Man may Indian Culture. have different forms, but the human nature is one. To recognise this one human nature is the correct vision.

Western civilisation is having a great impact in these days on Indian minds and the Indians are fast losing 'Swamatavignyan' स्वमतिवज्ञान् i.e. the knowledge of their own culture.

They are losing the religious sentiment as well, and any nation which loses the pride of its own culture is bound to suffer:

Many material notions are attracting us more than our spiritual heritage and it is when religion begins to decline that hatred begins to spread.

People are losing their sense of proportion and values; so they must open their eyes, use their understanding and see their own culture; for a break from the past known as Collection. Digitized by eGangotri

may result in losing the future.

It is the outward vision and its empiricism to the exclusion of the inward view of the Lord, that is the root-cause of the growing restlessness of the world and in this pilgrimage of life, we have to keep the balance between them and we have to look inward also.

The soul is latent in all bodies. The real trouble lies in forgetting it.

People approach God or deities with passionate pleas that they be relieved of some worldly afflictions, diseases or others. They perform pooja of Lord Subrahmanya that purpose but they do not approach the deities with the correct understanding of the significance of the various forms of idols.

#### Symbolism in India

Take for instance, 'Sheshayi Bhagwan,' the Lord sleeping on the snake. Why worship the snake and the Lord sleeping on it? We must see here the yogic significance of the image. Snake is the symbol of the human spine. It has seven centres on it and they are called chakras in the logic language. The head is shaped like the hood of a snake and its lowest part looks like its tail. Symbolism is a ubiquitous phenomenon in ancient Indian literature. Human consciousness rising up from one stage or chakra to another reaches the top, and gets the higher mystic experience i.e. the God-consciousness. This path lies along what is known as the 'Sushumna Nadi.' All great yogis have recognised this path. They have reached the truth by practising this yoga. They attain divinity through ascent of power on this path.

In Andhra Pradesh, there is a practice of getting 'darshan' of 'Sheshashayi Bhagwan' at Tirupati by ascending seven hills'. These seven hills also are taken to be the symbols of these seven chakras.

The very word 'Subrahmanya' means good knowledge of divinity i.e. the highest joy. Vyankateshwar is on top of these seven hills or centres and we can reach him by the yogic practice.

In the Vedas, the Lord is called 'parama' परम which means 'Who is above all small things.' Vishnu means the omnipresent. The highest principle i.e. Brahma

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बह्म has two aspects. One is 'karya' and the other 'karana' i.e. the effect and its cause.

To take a worldly example, gold is the cause and ornaments are its effect. Gold is the substance, the ornaments are its forms. ever the different names of the ornaments, the self-same gold is present in all the ornaments. There is no effect without a cause in the world. There may be innumerable human bodies, but the soul is the same. The cow, the horse, each may have different shapes, different bodies, but the cow and the horse are the same i.e. 'jantu-जन्तुजाति their species is one. Thus when the sense of unity is intellectually grasped, 'upasana' or real 'bhakti' starts.

#### A Subtle Philosophy

Adi Shankaracharya preached the philosophy of 'adwait' i.e. non-dualism. But he too was a devotee. He talked of 'adwait' and acted in Duality. So, was he inconsistent with himself? With 'adwaita' bhasha अहेतमाचा and upasana vyavahara उपासन अवन्तर one should not consider this to be inconsistent. 'Adwait' is very subtle to understand by ordinary thinking.

One day Shankaracharya was meditating and in meditation he said, "God, I am thine, you are not mine. The wave belongs to the ocean, but the ocean does not belong to the wave. This is, in spite of differences having disap-

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ह्मिप भेदापगमे। नाथ तवाहं न मामकीनस्त्वम्। क्षृत्रोहितरङ्गः क्वचन समुस्तारंगः।

Is it not subtle to say that the difference is gone and identity is not completely established or cannot be established? True, the waves and the ocean are identical, jet the ocean is ocean and waves are waves. Truly, Adi Sankaracharya has said, waves belong to the ocean, but the ocean does not belong to the waves.

Shri Satya Sai Baba explained this subtle point in the language which many in the audience were unable to follow, but Shri Bhagwantam was kind enough to explain it in English almost ad verbatim.

It was clear why even after Godrealisation the great Acharyas or saints are following the path of devotion.

Baba made it clear that even in 'adwaita' there is scope for 'bhakti' and he proved this by pointing out that Shankaracharya's 'adwaita' is a subtle philosophy. He further said emphatically, dwaitvihin adwait हैतविहीन अहैत unity without duality is non-existent. is nihilism or 'shoonyavada.' Imagine unity without any sort of diversity. It is simply non-existent. Vishnutva' or the essence of Lord Vishnu is the ocean and we are all waves.

Really, the path of 'adwaita,' especially this subtle 'adwaita,' is the subtle way of killing ego, which

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is the prime cause of all pain and grief. In fact, all outward manifestations are the root-cause of 'duhkha' or pain. Whenever we have any passion for things outstarts. When restlessness this passion is quenched, temporary happiness results.

Desire is the root cause of grief and satisfaction of desire is happiness. But real happiness is 'parartha' or the desire for the Divine and when we know ourselves, Divine desire is satisfied.

We read books on 'adwaita' but conveniently forget them when we act in the world. This is the sin that we commit.

(To be continued)

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## AYODHYA-III

A play in three acts

C. N. SREEKANTAN NAIR

SOOTRADHARA: The trumpets of

Ayodhya are silent. The people vanished from the streets like shadows. The gods must be angry. None knows what to do.

Rama's consort Sita is standing at the entrance of the antahpura, looking anxiously. That tender face is flushed. Oh, why should the gods test that dear darling like this? Is it to measure her strength, to know if she can withstand all the odds? Yes, there arrives the Prince.

RAMA: Where is Sita? Sir.

SOOTRADHARA: Waiting for you,

Mahavishno! You gave me the strength to vanquish Bhagawan Parashurama. Why do you want to test me again at this silly moment on a silly issue? Oh! help Rama face his wife strong and firm.

(Enters Sita)

RAMA: Devi, Rama apologizes to you on behalf of Ayodhya.

SITA: Aryaputra, why do you need to apologize? You are more precious to me than any empire. RAMA: Has the royal decree be-

come known so quickly?

SITA: I have been waiting at the portals of antahpura hoping that I will have more of you now, without the chariot, attendants and

RAMA: Please call her. without the characteristics with the characteristics with

RAMA: Wouldn't you have been happier if I had come in state in a chariot?

You are my happiness. SITA: Tell me, Aryaputra, why should you have a crown after all? one who vanquished Bhargava Rama would be a gem of a ruler for any country. But if Ayodhya is unlucky, well....

Dear, I have learnt a lesson that Kama is mightier than dharma, artha and moksha. not the future kings of Ayodhya sacrifice the country for women.

SITA: Aryaputra, has anybody inquired about what brother Bharata thinks?

RAMA: Well, when once the Big Brother is in the forest and the father in the grip of old age, he can rule the country single-handed. The prosperous Kosala will safe and contented when he rules. That's all to it.

SITA: Fate is inexorable, course predestined. Why grieve over what cannot be altered?

RAMA: Grief? For me? have enough arrows in my quiver to subdue this Ayodhya and the whole world. I don't need anybody to crown me King. Why do I want a country the fair name of which is tarnished? I'll go to the forests. I know they will greet me with all they have. The lions will herald my presence with their majestic roar. I will have dawn and dusk as my chamber maids. There is only one thing that worries me. I will be all alone there....

sylvan goddesses would look with eagerness at a girl who will be by the side of Aryaputra.

RAMA: But why? It's not to waste your precious life in the forests that I have married you, is it?

SITA: Suppose it is my lot to be thrown into the forest.... Astrologers have so predicted a long Maybe, the banks of time ago. mountain streams would be a better place than a honeymoon chamber to one born in the furrows made by ploughs on Mother Earth.

How would you tread RAMA: the forest paths with me?

SITA: Let it be forest or countryside, hell or heaven, I'll be with you like your own shadow.

RAMA: But remember, a forest is a forest. None can protect you there.

SITA: Aren't you there for my Aryaputra, I long to protection? I dream of lotus see the forests. ponds with swans, of the songs of birds and streams, of wild flowers and fruits and all that the moun-That will be a tain holds for us. heaven for Sita. I shall live there for any length of time.

But, Devi, I have my RAMA:

SITA: Aryaputra, please don't test me. How would I spend 14 years without you? Do you think you would be able to bear this separation for such a long time?

RAMA: No, no. It's not because I think it is possible. But still... Please don't prevent me

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without you is worse than a forest of the Living with you, the forest of the more agreeable to me than hoodhya. When the changing sasons offer you flowers and into it would be my privilege to exive their devout offerings. The old does may come to me daily and whisper into my ears, "Sita on't you see? Your Aryaputra's sorrows are all gone."

RAMA: (smiling) The invisible splan damsels will tease you saying that it is because you are al-

ways by his side.

STA: Hearing that the forest will complain to the fickle moonlight. (enthusiastically) Well,
Avaputra, I'll be ready in a moment.

RAMA: (good humouredly) This beauty may intoxicate the demons.

SITA: Will it? They will learn that it can burn them to ashes too.

(Lakshmana enters)

RAMA: How about you, brother? Do you stand by your decision?

LAKSHMANA: Big Brother knows me better than my own self. It's dangerous for Ayodhya to have me here. Cowardice is not always belpful.

RAMA: Your love for me has

blinded you, brother.

LAKSHMANA: Let Ayodhya have more of such blind men. There are only two ways. I follow you or I offer Ayodhya's crown at your feet. You have only to tell me what you like.

SiTA: Brother! Let me first fearful stilliess by the stillies of the stillies

We are going to the forest. Does it satisfy you?

RAMA: All right. If that's what you wish for, let that be. Brother take with you the bows and the armour Lord Varuna gave us at the sacrifice performed by the King of Mithila. They are kept in the house of the Acharya. Perform the acts of charity under your supervision as befitting the occasion. Give away gold and precious stones freely to the brahmacharis of Kathasala and Kapilasala.

(As Lakshmana turns to go away, Kausalya enters. Lakshmana is beside himself with emotion as he sees her)

LAKSHMANA: Big Brother, may you be pleased to take this as the tears of Ayodhya. It's no good whichever forest we go to without wiping these tears.

RAMA: Why should you stop by and agitate yourself, Lakshmana? Our mother wouldn't want me to wear an ill-fitting crown.

(Lakshmana goes away unwillingly)

Mother! Your son had been to the forests at a very young age led by Sage Viswamitra. You didn't weep then. Today, your son is not just a kid. I am sure you know that there is nothing in the world that is impossible for Rama. You shouldn't shed tears of sorrow. You should bless us,—Sita, Lakshmana and me.

KAUSALYA: Yes, son, I will. There are no tears left in my eyes. I have crossed that turbulent ocean of sorrow. Boundless grief and its fearful stillness have given me refuge. Only one thing remains to

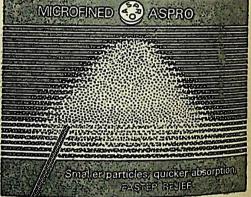
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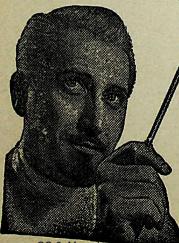
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done now. I should see you to the forests. It's a fitting to the kind of experiences have had so far. (going near and embracing her) Unformate girl! How did you come to thrown into this ocean of unding sorrow? I had at least the the of Queen of Ayodhya. Are more unfortunate than I am, inghter? I beg your pardon. Won't you bear with me, my dear hild?

#### (Exit Kausalya)

RAMA: She won't be consoled. None can hope to do that. ime try its hand at that.

Gradually the stage darkens and Rama and Sita exit. Then a streak of light falls on the scene that shows up Sootradhara.]

That time has SOOTRADHARA: ome. When all Ayodhya looked anxious and perplexed Kaikeyi presoled Rama, Sita and Lakshmana with bark garments.

(Lights fade out and Sootradhara tils. When the lights are on Rama, Sila and Lakshmana, carrying barkforments with them, and Kaikeyi enter).

KAIKEYI: Children! It's fitting hat I should give you these garments. I have performed that Before dawn tomorrow the will have passed its decree Naikeyi. Let my crime be over before that. When infamy and Public slander build a dark hole for me to spend the rest of my life there should at least be enough space to let in a ray of self-satislaction. Truth and dharma have

gone to pieces as many have tried to snatch them and interpret them to their own advantage. Therefore, nothing of truth or dharma is left to side with me. My blessings to you, children!

RAMA: You may give us anything, bark-garments or crown, mother. Wa'll receive it just the same way as brother Bharata

would.

KAIKEYI: It's true I gave birth to Bharata. But that has not lessened my love for you. Sita, I am sure, you will hate me when you You will wear these garments. forgive me when once you become a mother.

If the daughter LAKSHMANA: of Magadha were smart enough I would have become the King myself.

RAMA: Brother!

Son, Sumitra could KAIKEYI: asked for bride-price too, couldn't she? Do you think it's wrong son? Why did Janaka insist on the prospective bridegroom of Sita stringing the bow of Lord Siva? Wasn't that a kind of brideprice? A father who is proud of his daughter will ask for brideprice.

(Vasishtha enters. Everybody bows

VASISHTHA: (To Rama) Prince, to him.) your love for your father has saved Ayodhya from a grave danger. You have risen above Ayodhya. Great actions and great accomplishments await you. May you prosper! But why these barkgarments?

RAMA: Sir, isn't it the right kind of dress for forest dwellers?

VASISHTHA: When Kings go hunting they wear bark-garments?

KAIKEYI: Sir, bark-garments go well with Rama in his mission. It's I who gave him these garments.

VASISHTHA: Well, but, why did you have to give it to Sita?

KAIKEYI: She is accompanying Rama.

VASISHTHA: She is not that unfortunate to have to wear barkgarments. Nor is she without anyone to look after. She is a virtuous woman who has chosen to accompany her husband in his difficult mission. She has right to wear her royal dress and ornaments. How would you ask her to wear bark-garments. should look beautiful and enchanting to her husband. Child, you needn't wear bark-garments. Well, it's time for you all to leave the city.

(Rama, Sita and Lakshmana exit.)

KAIKEYI: Sita in bark-garments will suit Rama well since he also

is going to wear them.

VASISHTHA: King Dasaratha's beloved should know that there is a limit to everything. If Sita were to cross the streets of Ayodhya in bark-garments your husband and you will have to call them for your own protection. The people of Ayodhya are not as cold and callous as stones. They have not yet lost their sense of dharma.

KAIKEYI: Sir, I am sure, you must also be cursing me.

VASISHTHA: You are the dark aspect of King Dasaratha. He married the three-fold aspects of his own nature. The first of these. Satva, resides in Kausalya. ias dwells in Sumitra and you are the receptacle of Tamas.

KAIKEYI: Sir, won't you forgive me for my folly engendered by my

love for my own son?

VASISHTHA: Daughter, who should forgive you? It must be your husband and your own conscience. Go and knock at those closed doors and beg for their pardon. If you are lucky enough you may be blessed with a response.

(Dasaratha enters, looking weak)

DASARATHA: The moment of departure has come. Sir, you are also here. Kaikeyi, let me make a last minute appeal to you. Won't you relent and revoke your order to send Rama to the forests?

KAIKEYI: No, I won't.

DASARATHA: Just one more request. Won't you allow him to stay in Ayodhya for seven more days? Allow us to see him to our heart's content, will you?

KAIKEYI: Lord, please remember that these are not just child's play.

DASARATHA: Won't you put in a word on my behalf, sir?

(Vasishtha is silent)

Yes, time is up. Why delay then? Where are the children? have they gone?

(Enters Sumantra) SUMANTRA: The chariot is ready. DASARATHA: Aren't you going the them?

SUMANTRA: Yes, Sir, I am. But these strong hands of mine trem-

DASARATHA: The charioteer,

the minister and the King should not become weak. The darling son of Ayodhya should be accompanied by all the pomp and splendour that the country has. Let the jour-fold army, attendants, rich merchants, hunters and citizens accompany Rama. Let the party take as much of provisions as they

KAIKEYI: Sir, Bharata doesn't want a left-over country that looks like a cup of wine tasted by a dog.

DASARATHA: Mahavishno! Have not you given me my conscience?

It is not harder than your hands.

VASISHTHA: Daughter! Whichever forest Rama chooses to live in will become a city. The citizens will flock round him. I am restraining myself from going with him because I happen to be the family priest.

DASARATHA: Should he be thrown into the forest without any support? Ikshvaku's dynasty is not one of brutes.

KAIKEYI: Speaking of your dynasty, don't you remember King Sagara who threw his eldest son Asamajna in the forest?

VASISHTHA: Your memory doesn't seem to serve you right. The wicked Asamajna used to throw little kids into the surging waters of Sarayu. Daughter, would you be pleased to read the

charge-sheet on Dasaratha's son?

DASARATHA: Oh, how I wish Rama had a little of Asamajna's nature left in him...! Had any of my sons had it, this cursed head would have licked the dust right on this floor. Sir, I don't mind going to prison or going in exile if that is adharma. That is my last wish.

KAIKEYI: Sir, you are deviating from your vow.

DASARATHA: No, I am not. I won't break my word. But let me be truthful to my conscience, at least at this moment.

(Sita and Rama and Lakshmana dressed in bark-garments enter.)

DASARATHA: (angrily) Who suggested this dress?

KAIKEYI: (firmly) I did. And I gave them the dress myself.

DASARATHA: (running into a fit of temper and drawing his dagger half from its sheath, but putting it back again) Son, Ikshvaku's children are not fawns. The chains that bind your father don't bind you at all. Won't those mighty hands that challenged Bhargava Rama act again? Let Dasaratha's sinful blood flow on this floor. It won't be considered patricide if this deadwood is mowed down.

KAIKEYI: That's not the way to break a solemn promise. Here is Kaikeyi's neck to chop off. I believe that's much better.

RAMA: A crown dripping with the blood of dear ones won't fit the head of an Ikshvaku. This son is strong enough to guard the honour of father, mother and Ayo-

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Surya Kiran, 5th Floor, 19 Kasturba Gandhi Marg, NEW DELHI-1. dhya. Bharata will carry the weight of the crown and Rama will enjoy the beauties of nature in the forest. We bid farewell. After the lapse of 14 years we will be back in Ayodhya. May the country with enhanced fame and prosperity be good enough to receive back unto her, her dear ones then.

Vasishtha: Son, you are the mighty one born to conquer the world. Go forward with firm steps. Guha will take you to the other side of the Ganges. He will be overcome with sorrow. Console him. At the Sangam where the Ganges and the Yamuna meet you should go and pay your respects 10 sage Bharadwaja. He will direct you to your abode in the forest. Children, the gods must have some serious designs in contriving this departure. You are on the path of a great expedition. You will be crowned with success. May victory be yours!

KAIKEYI: Rama, I feel sorry that you are not born as my son.

DASARATHA: (looks at Rama and Lakshmana and Sita for a while intently, then walks towards Sita and touches the crown of her head) Daughter, you are also taking leave, aren't you? Let Mother Earth guide you on. Rama and Lakshmana might like to kill birds and beasts in the forest. You shouldn't let them do that. It's time. You can leave now.

(Kausalya enters carrying a tray with flowers, rice and lamp. She waves it round the three hukshu Bhawan Varanas Collection. Digitized by eGangotri

RAMA: Let's take leave of you, mother.

KAUSALYA: The sorrow of parting with children is the lot of every mother. Go and be back soon, children. The eight directions will stand guard for you. I'll see with my own eyes my son coming back after hofiouring Aryaputra's pledge to sit on his throne. Go peacefully.

(Sita, Rama and Lakshmana bow to everybody and leave. Sumantra leaves after them. Kaikeyi leaves through the other side. Dasaratha, growing weak, approaches Kausalya for support. Kausalya supports him.)

DASARATHA: I am all alone.... KAUSALYA: No, you are not. I stand by you.

DASARATHA: Yes. The two of us. It all started like this, just the two of us.

(Kausalya walks to the side stage leading Dasaratha. Fade out. Then appears Sootradhara in a streak of light.)

As Rama and SOOTRADHARA: Lakshmana accompanied by Sita left Ayodhya, the sun set suddenly. Stars went pale. The storms raised by rain-clouds swept across The citizens stood the country. still on the streets of Kosala with Then the mob in tearful eyes. several groups surged forward towards the palace. They stood enraged for five days in the palace courtyard. Then came the sixth night after Rama's departure to the forests.

(Fade out. Sootradhara exits. Lights on. Dasaratha paces the stage,

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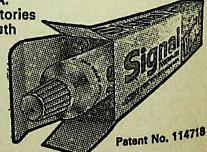


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DASARATHA: Do I dream even during wakeful moments? Which s that tall and majestic castle? I hven't seen that before. Neveranding flight of steps! Lions sleep there! Herds of elephants with runks raised above their heads! I se my darling children walking, holding Sage Viswamitra's hands. Who's there?

(Enters Kaikeyi)

Haven't Bharata and Shatrughna come yet?

KAIKEYI: No.

DASARATHA: Whose voice is that?

(Kaikeyi comes near)

Oh! the daughter of Kekaya? Don't you see me, KAIKEYI: Aryaputra?

DASARATHA: The Lord of Kosala has surrendered all that belonged to him to you. Has he got anything more to give away?

KAIKEYI: Aryaputra you have-

it forgiven me, have you?

DASARATHA: Only a strong man can forgive. My strength is all but gone. There is nothing left in me. Where is Kausalya? (Kaikeyi remains silent) She was to me my maid, companion, wife, sister and sometimes my mother. I never went to that holy temple to Worship. The dawnless, unending hight has come fluttering its wings. Who's there?

(Nobody hears that weak voice.)

Isn't Sumitra there?

(Kaikeyi remains silent.) She must also be in her bed of She is terribly angry with Me. Haven't Bharata and Shatrughna arrived yet?

KAIKEYI: Ne. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

DASARATHA: Haven't you gone yet?

KAIKEYI: No.

DASARATHA: If anything is lingering about, it must be death, then.

(Kaikeyi bursts out into a pathetic

Isn't that the daughter of Kekaya?

KAIKEYP. Yes.

DASARATHA: Why did you cry? (Going near her)

I hoped at least you will be happy. Then, nobody is free from the grip of grief. It is in the allconsuming flames of sorrow that I wandered about in search of happiness. It may be difficult to create man without adding an element of sorrow. Why should Bharata take this long to arrive?

KAIKEYI: He must have started

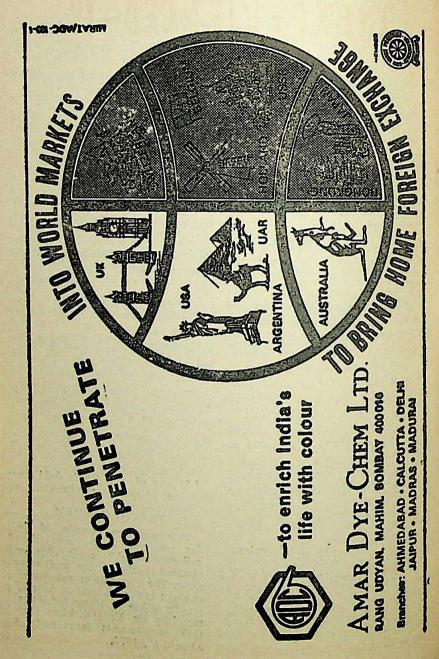
from Kekaya.

Then you should DASARATHA: get everything ready for the coronation. Send messengers to all places. Don't invite the King of Mithila... Guru Vasishtha will give detailed instructions. right. You may go. Don't delay gone yet? things. Haven't you (Kaikeyi walks away)

[A part of Act III is held over for want of space for the next issue.]

#### **PANCHAGAVYAM**

Panchagavyam consists of the five products of the cow taken collectively-milk, curds, ghee or clarified butter, urine and cowdung. The composition was wrongly given in the footnote on page 37 (in the article "A Home for Hanuman" by Dr. Nadig Krishna Murthy) of Bhavan's Journal dated March, 17, 1974.



## INEXPERIENCED—IV

SMT. LILAVATI MUNSHI

STORY SO FAR: Sushen and Shridevi—two young, ardent lovers, full of romantic ardour and youthful dreams—get married and launch their living in a two-room chawl in crowded Bombay. He is still at college, while she, still in her teens, loves him passionately oblivious of the realities of life and the responsibilities of house-keeping. Sushen loves her too equally but wishes she were more mature. While he is ambitious, hard-working and alive to the impending long battle of life, she is still the same old child, clinging to him when present and thinking of him when he is absent. He fails at college and receives the news of his father's financial collapse. These make him more conscious of his future responsibilities—but that girl lost in love? He reminds her, often in tears like a child, of her wanting in maturity and understanding. She gets upset if he is even slightly angry. Meanwhile comes the news of his father's demise. Struggling Sushen leaves college and securs a job on Rs. 50. More misfortune follows. Shridevi, on way to her aunt's meets with an accident and becomes weak. Doctor suspects T. B. Nursing Shridevi constantly neglecting even his office attendance, Sushen even-Their neighbour Padma offers Sushen all help and sympathy and treats them as her own co-born. Sushen starts pawning jewels and ornaments to keep the homefires burning. NOW READ ON...

SUSHEN sat immobile for a long time. Being miserable and tired he rested his head near Shridevi's feet and went into that weary sleep which an unhappy man rarely gets.

As days passed, Shridevi became more and more ill. Sushen sat with her for the whole day. Shridevi became very restless if she did not see him even for a minute.

But without money how long could this go on? And Susken had already lost his job.

As money became scarcer, he began to sell household things one by one. What remained were only

those things which Shridevi could notice and perceive the change. On the last occasion Sushen even pawned the ring given to Shridevi at the time of their marriage, with a great heart-break and tears.

Two months' rent for the room was overdue. Shridevi needed medicine, food, fruits and milk every day and even Sushen had to eat something, though reluctantly, to keep him going. There were only two days left between beggary and the last bit of money realised from the sale of the ring. In such a state rarely could any other husband be found who would stake

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verything for the wife howsoever dearly he might be loving her, but Sushen endured everything with a miling face and burning heart. He never uttered a word of complaint before Shridevi and it never occurred to the trusting Shridevi to ask him how he was managing the expenses.

Sushen went on in the belief that he would find out some job as soon a Shridevi recovered and would liquidate his debts. But there was no sign yet of Shridevi's recovery. He had tried everything some money. Now he no longer thew what to do. There was very little time left between starvation and death. The only way out, he thought, was that with the last few annas he would buy poison with which both of them should die together.

Anxiety made his handsome young face look like an old man's. His cheek bones became fearfully prominent. His eyes went very deep. His enthusiasm and hopes were all crushed at the budding of his life.

in that state, the last day also came. There were only a few anhas in his pocket. While counting them his vision became blurred. He had to buy so many things with those few coins. thinking he went out to buy somehing out of that last money.

He walked and walked on the toad for a long time like a mad

He took out those then he saw-0aM mitten shop, wather anasi Edlection. Digitized by eGangotri

went near the doctor's dispensary, but did not go in to buy the medicine. He did not like to part with those last few annas. He crossed and re-crossed the place seven times. Every time he put his hand in his pocket and returned.

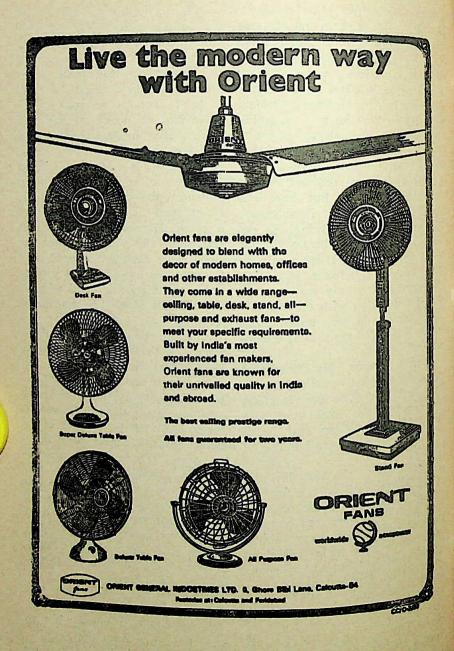
He had no notion of the road along which he was walking, but somehow he read on the board on the gate of a big building the name of a very well-known philanthropist-Seth Bhagwandas. He stopped there as if attracted by a magic. He read the name again and again and walked further but again came back and stopped near the gate. He looked at the entrance of the bungalow and without any thought of what he was doing went in.

After crossing the compound he came near the bungalow. A Bhaiya (watchman) was sitting on the front plinth reading Tulsi Ramayana. He looked up when he heard the foot-steps and when he saw a beggar-like man he became suspicious. Sushen's clothes were dirty and torn. There was the despair of a mad man on his face. vacant eyes were looking strangely here and there. The Bhaiya spoke "Who are you? with sternness. What work have you here?" but Sushen with unaccustomed humility asked the Bhaiya, "Is Sethji in? Can I see him?

"Who are you? Why have you

come here?"

Sushen did not know what to say. "I want to meet the Seth."



minute and he saw something so mable in this man's face that his tart melted a little and said "The sheth is in the drawing room. Go his way."

Seth Bhagwandas was sitting on the floor on a spread out carpet with big mattresses and long pillows all covered with white sheets. He was hearing the accounts from he Munim. He was of an advaned age and had covered his body with a shawl as he had come from his pooja room a little while ago. He had put ash lines on his forehead. His face indicated goodness and politeness. With great hesitation and nervousness Sushen went forward and stood before him. The Seth looked at him in surprise. "Who are you? Why have come?"

Sushen had come in impulsively but could not speak a word. He slood there speechless. The Seth with great surprise again asked him the same question. "Who are ou? Where are you coming from?" With great effort Sushen spoke indistinctly. "Sethji, I am a beggar."

"You don't look like a beggar." The Seth looked at him intently. You look like a person belonging lo a good family. What work have you with me?"

Sushen restrained his tears with great effort. "Sethji, I am a beggar have come to ask for alms. My father is no more. My wife is Very ill. I have not even a few anhas with me. The doctor has advised a change for my hwife Please miseration. Digitized by eGangotri

lend me Rs. 500 now which I shall return as soon as I get a job! Without looking at the Seth, Sushen spoke hesitatingly and looked down.

The Seth looked at him for some time. Very often bad men had taken advantage of his generosity that he was hesitating on such occasions lest some crook should take advantage of his generosity. He said, "Brother, I do not know you, I have never seen you, and do you expect me to give you Rs. 500 because you say that your wife is ill? You may be a good man and you do look like one, but so many such seemingly good men come to me every day. Will you tell me how I should know?"

Sushen heard the words of the Seth as if coming from the sky above. Again the Seth spoke: "Anyway, you look like a good man and I feel pity for you. Take this Rs. 25 if you like." The Seth took out the notes from his purse and offered him.

Puzzled Sushen looked at those currency notes. After some time he folded his hands, bowed his head to the Seth and came out without taking the money. Seth looked at his very miserable face with pity.

"Mehtaji, this man seems to be in great distress. It would have been better if I had helped him."

"Sir, so many such miserablelooking men come with some pretence or the other. How can they cheat anyone unless they look miserable?" Mehtaji was used to

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Mehta Chambers, 5th Floor, 13 Mathew Road, Bombay 400 004. Phone: 353322 geing such men coming nearly every day. He thought Sushen was one such man.

"No, this man does not look like a cheat or a crook. What is king there?" the Seth asked.

"Sir, this looks like a letter fallm out from that boy's pocket."
Then he muttered loudly enough
to that the Seth should hear. "One
fails to understand how such beggars are born. Instead of working,
they fill their belly with such begging tricks like dramatists. Surely
they know how to pretend."

As if not hearing his remarks, the Seth asked him for that letter.

With a sour mein the Munim got up, brought the letter and gave it to the Seth.

(To be continued)

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#### Jaisingrao Annasaheb Bhosle

Anna-Shri Jaisingrao saheb Bhosle had gone out for a stroll with Shri Laxman Raghunath Javelkar on February 25, 1971.

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They heard a groaning sound coming from an abandoned well nearby and when they looked into the well they noticed someone inside.

Shri Bhosle managed to get hold of a rope coiled round a nearby tree and rushed to the well along with his companion, Shri Javelkar, and a hutment dweller.

Shri Bhosle took one end of the rope and, requesting the other two persons to hold the other end, descended into the 25-feet-deep well. After catching hold of the arm of the drowning person, he himself lost grip of the rope and fell into the well.

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Shri Bhosle again rehis friends to quested throw the rope and was pulled up along with the drowning person, a woman, who was in an unconscious Bhosle Shri condition. also rendered first aid to her as a result of which she regained consciousness.

Shri Jaisingrao saheb Bhosle, thus, displayed rare courage of a high order and demonstrated a very high civic sense in rescuing the woman without caring for his personal safety.

## ... Without Comment

ANY build-up of military facilities in the Indian Ocean or introducing of military forces will not contribute to the achievement of the long-term objectives of the Australian Government and the gov-

ernments of the region.

-Cough Whitlam, Prime Minister of Australia I HAVE an uneasy concern that we may be moving into the Indian Ocean in a big way. It seems we are making a significant shift in our attitude and policies. I don't think Congress or the public has an understanding of what the White House and the State Department have in mind.

> -Lee Hamilton, Chairman of the House Sub-Committee on South Asia and the Near East, U.S. Congress.

THE "Sons of the Soil" movement in Greater Bombay poses a threat to the careers of roughly 84 per cent of the work force and 6.2 per cent of the population of the metropolis. The work participation (the ratio of the number of workers to the population) of migrant males in Bombay is 77.4 per cent, while that of non-migrant males is only 28.4 per cent.

-K. E. Vaidyanathan, a United Nations expert on population. in the latest issue of Social Change, the quarterly journal of the Council for Social Development.

NATIONS supplying raw materials other than oil will have a much harder time than oil-producing countries because of the rising prices all over the world. The U.S. economy has moved from an era of self-sufficiency to one of rising dependence on foreign resources with a concommitant need to earn more of foreign exchange to pay for -President Nixon, of the U.S.A. these imports.

IF I wanted to be the President or Prime Minister, I could have become some years ago. I am a people's servant and do not intend to contest any elections. Mahatma Gandhi and Soviet leader Lenin had taught me not to aspire for office.

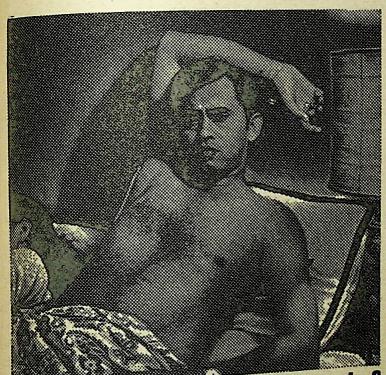
-Jayaprakash Narayan, Sarvodaya leader

#### TAILPIECE

A new typist to boss: "I am not able to follow your handwriting. What shall I type?

Boss: (Angrily) You can type some nonsense, or what I have written; both are same.

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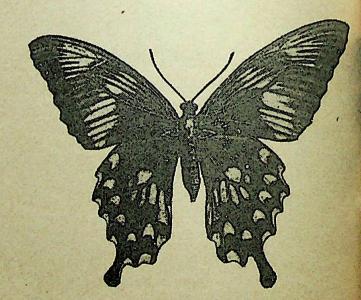
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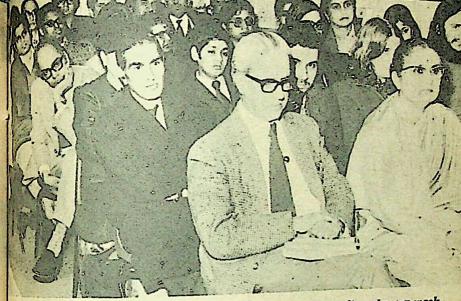
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## CPHOTO FEATURE

A section of the students attending the ten-week lecture course on Bhagavad Gita inaugurated at the Bhavan's. U.K. Centre, London, on February 23.

A classical music concert by Lalitha Ubhayakar in progress at the 'Grand Musical Nite' programme of the Nagpur Kendra in February last.



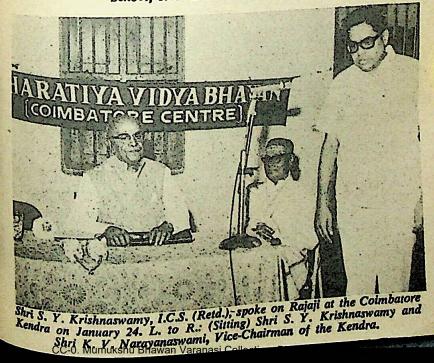


Prizes being distributed to the winning teams and students in the 7th Inter College Debate conducted by the Jammu and Kashmir Kendra on February 2.





Two scenes from the ballet Krishnavatar, based on Kulapati Munshi's works, staged at the Annual Day function of Bhavan's Vallabhram Mehta Public School, New Delhi, on February 17.





A scene from the drama Sri Krishna Tulabharam enacted during the inauguration of the Kala Kendra (cultural wing) of the Guntur Kendra on March 20.



Swami Ranganathananda of the Ramakrishna Mission, speaking at the Madras Kendra on March 8. L. to R.: Shri V. P. V. Rajan, Honorary Director, the Swamiji, Shri K. K. Shah, Governor of Tamil Nadu and Shri T. V. Viswanatha Aiyar, Vice-Chairman of the Kendra.

Shri N. N. Wanchoo, Governor of Kerala, who presided, speaking at a function of the Vivekananda Kendra, to mark the conclusion of the sixmonth preliminary training class for the first batch of 16 life-workers on March 24, at Kanyakumari Tamil Nadu. Seated L. to R.: (front row) are Dr. G. Ramachandran, Chairman, All India Khadi and Village Industries Commission, Prof. P. Mahadevan and Shri Eknath Ranade, President and General Secretary respectively of the Kendra.





Shri M. N. Gopinathan Nair, Mayor of Trivandrum, inaugurating the 8th Sree Rama Navami Festival under the auspices of Sree Seetha Rama Bhakta Sabha. Shri Kripananda Variar, who gave a series of discourses on Kamba Ramayana in Tamil, is before the mike.



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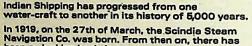
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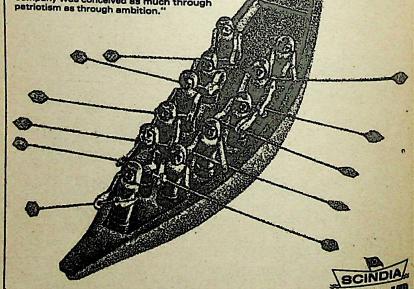
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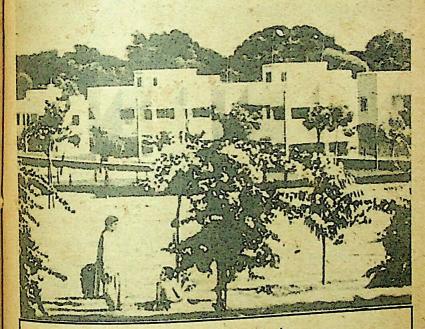
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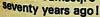
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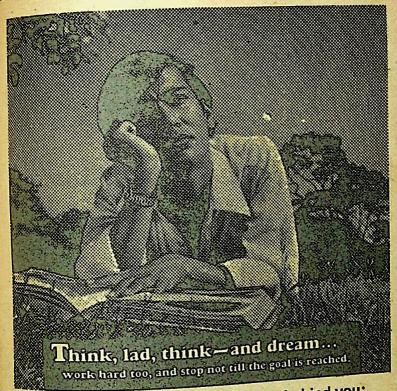
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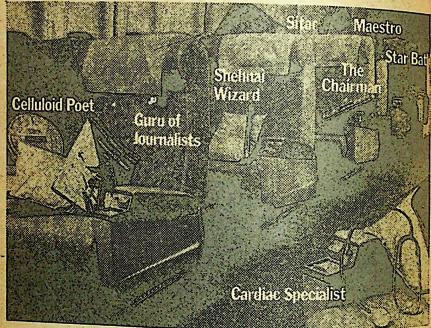
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Single Copy : 55 Paise	Rs. 34—All other countries
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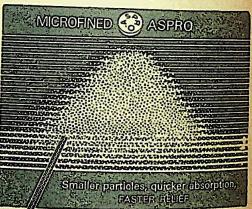
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आ नो भद्राः ऋतवो यन्तु विश्वतः। Let noble thoughts come to us from every side Rigveda 1-89-i



#### 000000000000000

# Prayer for The Complete Life

पश्येम शरदः शतम् ।। जीवेम शरदः शतम् ।। बुध्येम शरदः शतम् ।। रोहेम शरदः शतम् ।। पूषेम शरदः शतम् ।। भवेम शरदः शतम् ।। भूयेम शरदः शतम् ।। भूयतीः शरदः शतम् ।।

May we see through a hundred autumns.

May we live through a hundred autumns.

May we know through a hundred autumns.

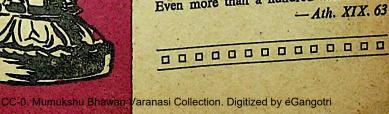
May we rise through a hundred autumns.

May we prosper through a hundred autumns.

May we be (remain established) through a hundred autumns.

May we become (grow) through a hundred autumns.

Even more than a hundred autumns.







#### GEMS FROM RT. HON. SRINIVASA-SASTRI

What a man has fought and won he must without reserve or qualification share with his fellowmen. Sanitarians preach that you can never enjoy the best health in your house till your surroundings are also well developed in the matter of hygiene.

Philosophers tell us that you can best seek your own happiness only by serving for the happiness of others. So I believe, that no man will enjoy to the fullest measure the blessings of freedom unless he shared them with his fellowmen.

I lost faith in the accustomed rituals and ceremonies. Religious thought, however, was sustained by an indefeasible longing for salvation.

The doctrine of Karma held me in the grip of its logic. I was a determinist and had no doubt what ever that free will was a delusion and a snare.

The Ramayana, I hold to be almost without a rival in the world's literature. My heart revels with ineffable rapture in the last eight verses of the Bhakti chapter of the Gita.

Their melodious rhetoric haunts me. Their lofty idealism penetrates my soul through and through. I do not believe that as a compendious code of ethics, the Gita can be paralleled in the world's literature.

A wise poet has said that there is more faith in honest doubt than in half the creeds.

To believe what is not proven to one's satisfaction is to abdicate the sovereign quality of reason.

I don't judge my brethren nearly so harshly as before I had the opportunity to travel in other lands. Charity, the greatest of great things of life informs my thought and deed more than ever.

I try following the Gita upto a point not to be excessively elated by success or cast down by defeat. Moderation is still to me silken string that runs through all the virtues.

(Compiled by T. S. Narayanaswand, Madras-15).

# KULAPATI VANI

# Purpose of Life

NO one can be his true self, unless he consecrates himself thus.

Most of us try to feed our personality on activities which have no organic relations with ourselves.

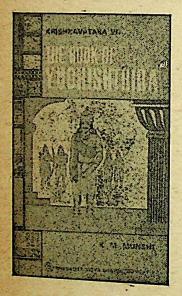
One is in a profession when he ought to be a professor; a third may be in a profession, in politics, in literature, when he ought to be consecrated to the salvage of culture, may be through these very activities.

How many of us have a definite and divine purpose of life? If so, how many have the readiness to become but an instrument?

But life is not long; our capacities are not large. We tread the path of death when we seek to pursue all paths that appear open.

Our aims, our friends, our interests are those of dilettante. They do not look one way—ekagra—as they should, if we were but His instruments.

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A litter of kittens in a flaming brick-kiln, the potter—a devotee— in agony outside, and the all merciful Lord of Pandharpur, in a tense drama that climaxed in a mircale.

Saints of Maharashtra-11

# Raka Kumbhar

SMT. SAVITRIBAI KHANOLKAR

THE kiln was ready, all the earthen pots had been neatly placed in rows upon rows and Raka Kumbhar painstakingly little fire and stoked it well. The blaze was roaring and he shut and scaled the door and let the heat do the job of baking the pots.

After some time, Raka, hearing persistent mews and "miaos" around the kiln, went to see what

To his surprise and horror, he saw a she-cat running hither and thither round and round the owen, with eyes wide in terror and calling on helplessly so that Raka understood that, unknown to him, she had left her litter of kittens in the interior of the brick owen.

By now the fire was roaring in full blaze. It was impossible to demolish it at this stage and Raka

thought of Panduranga.

"O Pandharinath, come running to save the kittens as you ran to the help of the Pandavas. Save them as you saved Prahlad from the fire. O Lord, I promise to take the vow of renunciation if you kindly spare their lives."

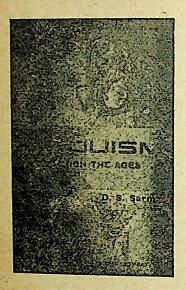
Raka was one of the numerous saints and devotees who took birth in the land of Maharashtra, seven centuries ago. A contemporary of Jnaneshwar, Nama Deva and Gora the potter-saint, his heart melted with compassion for all creatures.

It took three days for the fire to spend itself and the owen to cool down enough for people to

break it open.

Then Raka with the help of neighbours tore at the bricks and retrieved all his pots fully baked, without an exception, whereas the little kittens came out unharmed and alive, playing mischievously as little cats do.! They rushed to their waiting mother who licked them, smelled them and purred with pleasure.

was amiss. CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri



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Crowds had collected to witness the miracle and true to his word, Raka in gratefulness forsook the world then and there and distributed his possessions to the needy and took to a life of renunciation.

His wife, Bamka, had gone one day to the river to bathe and met Deva's daughter there Nama washing clothes.

"Careful," said Bamka, spray of your washing might fall

on me."

Nama Deva's daughter got miffed and retorted that it mattered little since Bamka belonged to the caste of potters and her husband, as everybody knew, only pretended to have renounced the world, but hadn't really done so.

Bamka took offence and with tears in her eyes, called God as a witness to her husband's sincerity. She cried "Let Panduranga come

and vindicate Raka!"

The news that Bamka had called on God's presence spread like wild fire along the river bank.

Raka came, followed by their daughter Vanka and by Saint Nama Deva.

Nama Deva asked Panduranga to show them whether Raka had truly renounced the world.

Goddess Rukmini appeared and hid a golden bangle under the pile of wood which Raka had placed on the steps of the ghat, unknown to him and withdrew from sight.

And while people were arguing about him, Raka picked trouble." up his faggot of branches and saw

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the golden bangle which the Goddess had hidden there.

He promptly threw it into the Chandrabhaga river saying, "Why such temptations!" and was about to leave again.

But Nama Deva prayed to Shrl Vithala, "I bow to your hallowed feet, O Lord, now bless and embrace this true devotee of yours and his wife and daughter."

embraced all the Panduranga three who fell at his feet with tears of joy.

"Ah," said Nama Deva, "just as the cool in hot weather we seek Rakhumai shade of a tree, so (Rukmini) shelters us when in

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# Wisdom of the angients



#### This, not That

BE religious, not bigoted; virtuous, not self-righteous; devout, not fanatical; gather wealth, not cruelly; enjoy, without elation; speak gently, not insincerely; be brave, without boasting; be generous, not wasteful; give, not indiscriminately; speak boldly, not harshly; make friends, not with ignoble; fight, not with friends; seek information, not from the unreliable. unreliable; serve your interest, without hurting others'; ask advice, not from the unwise; praise virtues, not your own; trust, but not the evil; punish, not thoughtlessly; love and guard the spouse, without jealouse; he accordingly to the spouse of the spou lousy; be refined, but not supercilious; feed delicately, not unwhole somely; enjoy conjugal pleasure, not overmuch; honour the worthy, not proudly, serve, without deceit; propitiate, without fawning; be clever, not out of season; be angry, not without strong cause; be gentle, not to the mischiarconic factors. not to the mischievous; worship Deity, without display. -Mahabharata

The Plague

A Sufi on his way to Baghdad met the Plague riding on a black steed. Where are you going?' he asked, "it bodes ill for the city that is your destination."

"I am going to Damascus to kill 10,000 people," the Plague replied. To the Sufi some days later came news of a terrible epidemic

that had carried off 30,000 people in Damascus. When he met the Plague again he asked: "I thought you said you were going to kill 10,000 people in Damascus. How is it that "Sage" replied died."

"Sage," replied the Plague, "I killed only 10,000 people. Fear d the others"

killed the others."

—A Persian Story

Speech and Silence

WHEN you find a person worthy to talk to and fail to talk to him, you have missed your man. When you find a man unworthy to talk to and you talk to him,

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you have missed (i.e. wasted) your words. A wise man neither misses his man nor misses his words.

-Confucius (China)

#### How to Treat Women

WOMEN should always be adored and treated with love. There where women are treated with honour, the very gods are said to be propitiated.

There where women are not adored, all acts become fruitless. If the women of a family, on account of the treatment they receive, indulge in grief and tears, that family soon becomes extinct.

Women are deities of prosperity. The person that desires affluence and prosperity should honour them. By cherishing women one cherishes the goddess of prosperity herself, and by afflicting her, one is said to pain the goddess of prosperity.

-Manu, the Indian Law Giver

#### How to Teach

THE imparting of knowledge to students can only be profitable if it

be pursued gradually, bit by bit and little by little. First a student must be taught the fundamental problems of every branch of the subject that he is studying. The explanation given must be general, due regard being paid to the power of the student's mind and to his readiness to absorb what is given him.

When by that means the whole of the subject has been covered, be will have acquired a skill in that science, but it will be only a partial, inadequate skill, whose sole result will be that it has prepared him to madequate skill, whose sole result will be that it has prepared

him to understand the subject and to grapple with its problems.

It is then necessary to return to that subject a second time, lifting the teaching to a higher plane. This time the teacher must not content himself with generalities, but must dwell on all points of dispute, and the different views held thereon, until the field is once more covered and the country of the count and the student's skill is improved.

Then, once more, the now trained student must be brought back to the field; no major point, however obscure or controversial, must be left in suspense; everything must be explained to the student, then enabling him be explained to the student h

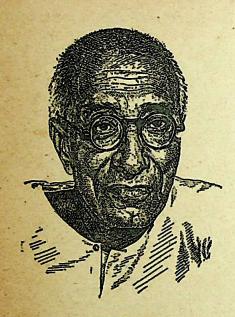
abling him to acquire a thorough skill in the subject.

-Ibn Khaldun (Arabic)

Aspects of Beauty

MONKS and hermits are beautiful when they are lean; four-footed animals when they are fat; men when they are learned; and women when they are learned; -Burmese aphorism when they are married.

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# Relevance of Religion

C. RAJAGOPALACHARI

Rightly understood, religion is not an impediment to national integration but can contribute to character-building-a crying need of the hour.

FVERY religion serves to build up and maintain character and good behaviour of individuals. without which no nation built up or maintained and no progress or prosperity is possible.

Dharma on which every religion rests, is what supports a nation's life. If Dharma is not maintained. the life of the nation will break down and the malady will break out in many forms calling for remedy.

The basic remedy then would Dharma which be restoration of means religion, faith because alone, not exhortations, can restore Dharma.

Even healthy, and prosperous nationalism needs checks and these religion. checks are supplied by Religion, in the general sense, serves to check nationalism by restraining it both from wrong goals means and from wrong to achieve methods in the effort permissible goals. Aggressive bitions will be held back by religion.

Dharma may be bypassed in the eagerness to attain right and permissible goals. Religion will demand adherence to Dharma in the means as well as in the ends.

Thus, religion serves to tualise politics and governments. Religion is not religion when it is brought down to the level of mere Nationalism is not nationalism. a virtue when it takes the shape of aggressive ambition or the use of CC-0: Mumukshu Bhawan Varanasi Collection. Digitized by esangotri

sense, helps to check nationalism from going wrong in these res-

pects.

Everyone of the great religions of the world was intended by the revered founders and teachers thereof to be for all humanity and not only for the people of the limited part of the world where it arose. Great religions were not invented as slogans or devices for national upheaval, though they may be subsequently used in that manner. They were intended for all the peoples of the world irrespective of political or other borders.

Our Praanaayaama mantra and our Gaayatri mantra are universal in their content, encompassing the whole of life on earth and above the earth, and in the visible universe. There is not a single mantra of importance in Hindu scripoutlook ture which narrows the within the national borders.

Religion is, therefore, a force for international harmony and peace, for universal brotherhood. It should be a countervailing force against narrow nationalism which is concerned with the interests, and the pride, of one nation as against the aggression or competition of other nations.

Religion should serve the international purpose of minimizing discord and preventing barbarity and meanness where conflicts break out.

Nationalism may become

but religion should be a check on such nationalism, and not distorted for use as an augmentative force.

A religion may be intended by its prophets for the whole of humanity and they may, therefore, want it to spread all over the world, but on the wrong basis that it contains the whole truth that it alone contains the truth.

The Hindu seers, unlike of other lands, saw that many roads may lead to God and that there was no contradiction in the differing ways chalked out by various sages and seers.

the earliest Hinduism, from times, respected all the great religions of the world, as they came one after another in contact with the people of India from abroad, or as they arose out of the spiritual wisdom and energy of the people of India themselves.

The Hindus, therefore, taught not only tolerance, but something more positive—respect and veneration for other religions and the saints, prophets and teachers of other religions. Hinduism welcomed refugees and sages from other lands who came to live in India following their own spiritual ways and rituals of worship. Hinduism practised what it declared as truth in this respect.

It was not afraid of other religions or of the people who worshipped in ways different from what is prescribed for its adhernecessity under Meertain Bronditions nast Conection. Digitized by eGangotri dom and protection to such people who came to India with their own ways of life and worship and desired to live and worship as they had been taught to do.

The question, what place religion occupies in the building up of India, can easily be misunderstood. If the question is with reference to the building up of India as a national State, aggressively poised against neighbours or others, or defensively poised against neighbours or others, or defensively poised against external onslaught, then I would say religion has no place except the negative one-necessary although negative—of acting as a check on excessive nationalism to the detriment of universal brotherhood and harmony.

Religion is a check on excessive selfishness, a check on excessive family attachement, a check on excessive caste or community attachment. It should be a check on excessive class conflict. And it should be a check on excessive nationalism too.

The unique attitude of Hinduism, which reacted to other forms of worship with respect and veneration, resulted in a heterogeneous population in India, as people in other parts of the world began to move in.

This want of religious homogeneity later created problems for nationalism. And a reaction began which tended, on account of the political value of homogeneity, to

make Hinduism less and less broadminded than it was as shaped by its early eages.

This, however, should not mislead us either as regards the goal or in respect of the means to achieve any goal. We should not bring our religion down to suit our policies. Rather, we should keep our religion in reserve as a check on excesses resulting from politics and nationalism.

Religion has a great place in the upbringing of the younger generation, if we wish to maintain the continuity of national life unbroken. That we have many religions to revere and pay homage to, need not frighten us out of all religion. Each child may and should be helped to follow the way of worship accepted by the family to which the child belongs. Hinduism prescribes this very duty, far from being an impediment.

Religion should be an integral part of education. This should not, however, become an insidious means of imposing the ritual and the way of worship of the majority community on others.

The obsession as to the non-homogeneity of religion, which was a hurdle in the way of nationalistic build-up, led our leaders to be frightened about all religions and to invent a form of secularity that would result in the exclusion of all religious upbringing—which is unfortunate.

The author wanted to remind the Jagadguru of his manuscript' but in the end who surprised whom?

SCHOLAR'S DELIGHT

K. K. SANKARAN

APARMA STHAVAM, a hymn on Goddess Parvati, is one of the original works of Maha Mahopadhyaya Ganapathy Sastry, the celebrated discoverer of Bhasa.

He sent a copy of the work to the then Head of Sringeri Sarada Peetham, Sri Satchidananda Siva Abhinava Nrisimha Bharati Mahaswamigal, for his gracious approval and benediction.

Years rolled on, and there was no reply at all, not even an acknowledgment from Sringeri, the ancient seat of learning.

Shri Sastry thought that His Holiness might not have read his poem and even feared that the work might have been lost in transit.

After a considerably long time, Shri Sastry heard that the Jagad-guru would be arriving at Trivandrum on December 26, 1909 and camping at the Maharajah's Palace, where Shri Sastry was a Court Pandit.

The Jagadguru was on his way to Kalady, the birthplace of Sankara Bhagavadpada, to install the idols of Adi Sankara and Sarada Devi there and to perform the Maha Kumbhabhishekam.

#### WHY JAGADGURU

Once His Holiness Sri Sachchidananda Siva Abhinava Narasimha Bharati Swamigal of Sringeri Sarada Peetha was asked by a foreigner how He could claim to be a Jagadguru, World Teacher, when there were so many non-Hinda faiths in the world.

His Holiness replied: "The word Jagadguru does not mean at all that I can claim any right as spiritual teacher over everybody in this vast world. It only means that, if anybody residing anywhere in the world earnestly seeks my spiritual guidance, I am bound to give it to him as far as it lies in my power.

"A person may reside in a distant country and yet be prepared to be guided by me. Another may reside in the Mutt itself and yet be unwilling to abide by my advice. It is my duty to help the former and not the latter. To the former I am his Guru; to the latter I am not.

"The word therefore defines only my duty; it does not signify any right or jurisdiction over others who do not seek my guidance."

Shri Sastry seized the opportunity to submit another copy of his poetic work at the feet of the Jagadguru and seek His approval.

With this intention, he proceeded to the camp of His Holiness where he found the Jagadguru delivering a religious discourse.

Since the desire to submit the work to His Holiness was uppermost in his mind, Shri Sastry could not give much attention to the discourse of the great Acharya, and he even turned a deaf ear to it.

And lo! He was in for a big surprise. His Holiness, while stressing the importance of observing one's own Dharmas, exhorted the audience thus:

"It is true that in these days scrupulous observance of Dharma is of paramount importance. But it seems to us that, if one at least thinks, even for a moment, that he should observe Dharmas, the very act itself will surely confer virtue on him."

Quoting the fourth pada of the third sloka from Aparna Sthayam, Jagadguru observed that one great Pandit had nicely emphasized this idea in a beautiful verse.

Shri Sastry who was unmindful of the Jagadguru's speech was taken by surprise and thrilled to hear from His Holiness himself the verse composed by him.

He was convinced that the main idea of the great Acharya in quoting the verse was to drive home to him the point: "Don't be under the impression that we have not received your Aparna Sthavam. It was duly received at our end, perused by us thoroughly, and even memorised by us."

The Vedantic answer to the question how this universe came into existence in spite of Brahman being qualityless (Nirguna), comes close to the interpretations of the Theory of Relativity propounded by Einstein.

# Relativity and Vedanta

P. C. MOHANTY

WHAT is the meaning of this universe? How was it created? These questions have been puzzling the mankind ever since man started inhabiting this planet. Mankind in its eternal search after this truth has been steadily accumulating a reservoir of knowledge contributed through centuries of its progress by many a scientist and philosopher, mystic and seer.

This article attempts to project the essential harmony between the latest discoveries of science in regard to physical universe and the metaphysical principle of the universe as revealed through the Vedantic concepts discovered thousands of years ago by the mystic sages of India.

Einstein's formulation of the Theory of Relativity was undoubtedly one of the supreme events which summed up the mathematical and physical research of a few thousands of years.

The conceptual essence of the Theory of Relativity after stripping it of all the complex mathematical symbols such as theory of invariants and calculus of variations, can be summed up as follows:

### Relativity of all motion in universe

All motion in the universe is relative. There is nothing in the universe which is at absolute rest.

Velocity of light is always constant and is the maximum possible velocity.

Velocity of light remains constant irrespective of the fact how fast or how slow an observer and light source are approaching or separating.

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#### Length Contraction

Whenever an observer is moving with respect to another whether approaching or separating, it appears to both observers that everything about the other has shrunk in the direction of motion.

#### Mass increase

Whenever an object is moving with respect to an observer the mass of the object becomes greater, the amount of increase depending on the relative velocity of object and observer.

#### Mass & Energy equivalence

The most far reaching effect of the theory of relativity on our age has been the prediction that a small amount of mass is equivalent to enormous amount of energy.

#### Time dilation effect

This states that if two observers are moving at a constant velocity relative to each other, it appears to each that the other's time processes are slowed down. In other words time flowed at different rates for two observers moving relative to each other.

#### Simultaneity of events

The change in the rate of flow of time for different observers moving at different velocities relative to each other also affects the so called simultaneity of events. In other words two events might be simultaneous for one

observer, but they are not necessarily simultaneous for all observers if they are moving at different velocities.

#### Unified field theory

Einstein before his death announced his unified-field theory which attempted to bring harmony between all physical laws governing all forces in nature such as gravitational, electromagnetic. thermodynamic and neuclear forces. It was an attempt to state for all time the fundamental laws governing the universe.

Even though this theory is still in the experimental stage, its relevance in understanding the cosmology of Vedanta is immense. The whole of the material universe, according to Vedanta, can be resolved into one material called Akash (Ether) and all forces in the universe whether gravitational, electromagnetic, thermodynamic or neuclear are the manifestations of the one universal power called Prana.

Metaphysics of Vedanta

Before we proceed to reconcile the foregoing conclusions of the Theory of Relativity and unified field theory with the metaphysics of Vedanta and Advaita, let us first see, what are the Vedantic views regarding the phenomenal universe:

#### Brahman

According to Advaita, Nirguna Brahman is the metaphysical principle of the universe. Brahman, according to the Vedantist, is the ultimate reality which cannot be qualitatively defined. It can only be realised as a supersensuous and supramental experience. It is said to be of the nature of pure existence, pure intelligence and pure bliss. It is without cause, without effect, without form and is not bound by the laws of space, time and causation.

#### Maya

If qualityless Brahman is the ultimate reality behind the universe how did the universe come into existence? Interestingly the Vedantist's answer to this question comes amazingly close to the interpretations of the Theory of Relativity. Says the Vedantist: This universe has no absolute existence. It can only have relative existence in relation to our minds.

This phenomenal universe according to Advaita, is only an appearance of the Absolute Reality under the limiting adjuncts of time, space and causation. This universe appears as the dynamics of 'Maya' functions.

The Maya of Vedanta does not imply illusion or delusion as is commonly misunderstood. It is a simple statement of fact and a metaphysical definition of the phenomenon of relativity as perceived by the Vedantic sages.

This, in a nutshell, is the Advaita concept of Vedanta regarding the phenomenal universe and is

the greatest contribution of Vedanta to human knowledge and understanding of this universe and its systems.

#### Cosmology of Vedanta

Latest scientific discoveries and theories concede that this universe of solid matter, as we know it, is built of swarms of rapidly revolving systems of electrons, protons and neutrons with vast empty spaces between them.

Let us now see what has been the Vedantic concept regarding this universe of solid matter. The whole of this universe, the sun, the moon, the earth, all the solids, liquid and gas, can according to the Vedantic philosophers, be resolved into one fine substance called Akash (Ether). All forces such as gravitational, electromagnetic, thermodynamic and neuclear are the manifestations of one universal power called Prana.

In the beginning of the cycle (Kalpa) this universal power called Prana which was potential and motionless begins to vibrate and acts upon the Akash of fine matter.

Out of the interaction between Akash and Prana comes stellar universe, the earth, the moon, the sun, the stars, the human beings and all forces of nature.

It may be of interest to the reader to know that even though the latest scientific explanation regarding the universe does not go beyond electrons, neutrons and

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protons, the Vedantic philosophers do not stop their metaphysical flights at the Akash and Prana explanation of the universe. They conclude that the Akash and Prana can be resolved into a still finer and higher entity called Mahat or Universal mind and intelligence. It is this universally existing thought power that split into Akash and Prana. vond this universal mind exists the universal soul the Brahman, the Cosmic Intelligence which is the ultimate reality behind phenomenal universe. All forms cosmic energy such as matter, thought force are simply the manifestation of that Cosmic Intelligence.

When Einstein's Theory of Relativity was first formulated and published, it scared the because it has taken the unalterable fixity out of time and space. Long before Einstein formulated the Theory of Relativity, both Zeno and Phythagoras of Greece and several mystic sages of India had perceived the contradiction which inhered in the idea that space and time have characteristic existence of their own.

However the value of Einstein's work in proving the truth of relativity regarding phenomenal universe by physical facts instead of metaphysical fancies is immense.

The Theory of Relativity will inevitably prepare the human mind to accept ultimately the Vedantic concept of Maya.

Relativity plainly states that space-time continuum is one and not two and it is inextricably linked up with the mind of the observer. Time, like space, is an abstraction and the movement of time and the idea of space is

largely within ourselves.

Contrary to all fond beliefs of the scientist, the Vedantist concludes that knowledge of external world alone cannot solve the ultimate mystery of the universe. He has proved beyond all doubt that mind is limited and cannot go beyond time, space and causation. No man can jump out of limits put upon him by space and time.

Every attempt to solve the laws of time, space and causation would be futile since we have to solve these problems by the help of mind which is inextricably linked with space, time and causation. In the end all human knowledge gathered through thousands of years of civilisation suffers from being relative and ultimately proves to be chasing its own tail.

However the scientific for harmony will ultimately compel the scientist to accept this universe as an elaborate manifestation of a subtle mathematical mind.

Success is to be measured not so much by the position that one reached in life and while has reached in life as by the obstacles which he has overcome while trying to succeed trying to succeed.



To clear the decks of the weeds of communalism, do not throw overboard religion says the author. He wants an enlightened interpretation of the religious concept in our educational system.

# Communalism and Religion

DR. KARAN SINGH

IN the peculiar context in which the word has come to be used in India, communalism implies thinking and acting from a narrowly religious and sectarian viewpoint rather than in the broader national interest.

This being so, we must examine the relationship between communalism and religion to see whether in fact there is any inescapable bond between them as is often alleged.

Not only in India but throughout the world religion has through the ages played two distinct roles in society. On the one hand, it has had the effect of unifying large sections of records who would

otherwise have remained fragmented and fractured into petty tribes and principalities, thus bringing about a tremendous degree of cohesion among large groups of human beings within States and also transcending national barriers.

On the other, religion has also led to sharp and severe divisions between man and man, group and group, nation and nation. The history of mankind is replete with wars and crusades based upon religious fanaticism, and within countries there have been large-scale internecine riots and civil wars based upon religious differences.

There is, of course, the third as-

sections of people who would There is, or course,

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pect of religion, in fact its real and crucial role, which lies in providing the philosophical background and psychological motivation for the individual spiritual quest, but this has an individual rather than a sociological impact.

In India we can see all these aspects of religion clearly at work through the long vistas of our history. There is no doubt that Hinduism has been largely responsible for the continuing unity of India despite its incredible political fragmentation; indeed without this cementing force it would have been impossible for the concept of India to have survived the vicissitudes inflicted by many centuries of foreign domination.

It is also true, however, that since the advent of Islam there have been many occasions upon which the followers of these two great religions have come into bitter and severe conflict. The partition of India itself, despite our firm disavowal of the two-nation theory, was based essentially upon the breaking away of large sections of Muslim majority areas, and to that extent Pakistan was the measure of our failure to integrate into the body politic of India large sections of the Muslim population.

It has until now been fashionable to lay the blame for Partition exclusively at the door of the British. There is little doubt that our foreign rulers were in no small measure responsible, but it seems to me that scholars belonging to

the post-Independence generation should take another look at the whole genesis and development of Pakistan; the result may be as interesting as they are uncomfortable!

Despite the trauma of Partition, accompanied as it was by the most horrifying communal riots in which lakhs of innocent men, women and children perished, it is a tribute to the enlightenment of our leaders and the inherent good sense of our people that we adopted a Constitution based upon complete equality for all religions, and that we have in fact been able to create a functioning secular democracy.

It is true that our secularism is by no means fully successful, and that communal riots continue to throw their baneful shadow over our body politic. It is also true that our law enforcement authorities are often unable to give protection to the victims of communal fury.

And yet I submit that it would be wrong for us to get caught up in a paroxysm of self-denigration and join in the chorus of the prophets of doom who claim that there has been no progress in India since Independence.

The fact is that India is one of the few genuinely free multi-religious societies in the world, providing to fully one-seventh of the human race opportunities for complete religious liberty.

Communalism, however, persists.

In many ways, of course, it is inevitable that in a vast multi-religious nation like ours each religious community should seek to follow its own customs and rituals. This is by no means unhealthy; indeed, like some vast multi-coloured tapestry, the different religious traditions of India add to the richness of our total national personality.

The danger arises only when commitment to the particular community to which we happen to belong is distorted into a narrow sectarianism that gives rise to suspicion and animosity against other religious and caste group-

ings.

It is then that the broad stream of religion and philosophy gets broken up into narrow, constricted channels in which all sorts of distasteful and malodorous infections flourish.

As I see it, there are only two answers to communalism. One is to eschew religion altogether. Although this may appear an attractive solution to some, it would really be rather like cutting off the head to cure a headache.

Religion is woven deeply into the texture of our consciousness, and indeed the extraordinary challenges of the nuclear age, with its imprecedented scientific and technological progress accompanied by psychological stresses unknown in any previous era of human history, seem to be driving more and more people throughout shuther awant deeply into

seek once again in spiritual values an inner equilibrium from which they can better face the ordeal of change that is upon them.

Outworn dogmas, empty rituals and absurd superstitions that have long masqueraded under the cover of religion are certainly collapsing,

as indeed they must.

But the eternal yearning of the human spirit for peace and certitude has, if anything, grown deeper with the breakdown of the comfortable security that used to be provided by traditional religious formulations. What is needed, therefore, is a bold restatement of religious and spiritual ideals in terms of the nuclear age rather than an attempt to abolish religion itself.

If religion is to remain, as it must, the only other way of ending communalism lies in a proper understanding of the purpose of religion. The Mundaka Upanishad has a beautiful mantra which can be translated thus:

"As flowing rivers, from wheresoever they may arise, merge into the same ocean casting off name and form, so do the knowers, from wheresoever they may come, attain to the same Supreme Divinity, freed from all limitations."

If we look upon all religious disciplines as so many different paths to the same goal, the animosity which obscurantism and ignorance encourage will automatically fall away.

If we can have the good sense to

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appreciate that our own religion by no means possesses a monopoly of wisdom, and that every religion seeks to enshrine in its own way the same essential quest for truth and spiritual sustenance, our attitude towards other religions will necessarily become more enlightened. Even at the risk of repeating a cliche, it needs to be pointed out that the Rig Vedic dictum, "The Truth is one, the wise call it by many names", remains valid.

It is those blinded by a narrowminded fanaticism, which leads them to the absurd conviction that they alone are the repositories of truth and wisdom, who are mainly responsible for the suspicion and mistreatment of people belonging to other communities.

Fanaticism and ignorance go well together, and are invariably accompanied by an utter lack of spiritual experience. Indeed, it is an almost mathematical dictum that fanaticism varies in inverse proportion to the degree of spiritual realization.

At its deepest, religion is an uplifting, a widening, a maturing phenomenon. The mystics of all the world's great religions are bound to each other by that deepest of all links-spiritual experience. It is the integral concept of religion, therefore, that has to be reiterated and made part of our educational system and our national life if the virus of communalism is to be finally destroyed.

of mere legislation or administrative precautions will really solve this vexing problem of communalism that remains one of free India's greatest challenges.

If this thesis is accepted, the question arises as to what concrete steps should be taken to introduce national consciousness our this broader concept of religion so that the narrower formulations gradually lose their hold over the minds of our people.

As I have said, we start with the advantage that tremendous predominant religion has as its basic philosophical foundation the acceptance of all religions different paths to the same goal. This by itself, however, required on enough. Action is two different levels.

First, within our various religions themselves a campaign has got to be launched to broaden the outlook connected of priests and others with formulating opinion within each community.

This will not be an easy task, because unfortunately the priestly class in any religious community is not necessarily the most enlightened. Nevertheless, a major campaign has to be launched in this regard by the more active and emancipated sections of religious thought.

Specially within Hinduism there is need for the setting up of a chain of centres for the purpose of training pujaris in the correct method Unless this is done no amount of conducting worship, using Sans-CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri krit and creatively interpreting religious texts. In the process, a valuable effort can be made to inject into their thought processes the broader interpretation of religion that I have mentioned above.

The second sphere of action consystem. educational cerns our While overtly religious instruction cannot be undertaken by Government, to argue therefrom that no should be spiritual values can or taught would be tantamount to throwing out the baby along with the bath-water.

tual unity of all mankind and the essential unity of all religions have got to be built into our educational system if the minds of our younger generations are to be creatively influenced.

This aspect has not received the attention that it deserves, and in my view this has been one of the main reasons that despite two decades of freedom the communal virus is present in our body politic.

To sum up, therefore, the answer to communalism lies not in the impossible task of abolishing religion but in a broader and more enlightened interpretation of the religious concept and its active propagation within religious communities and in our educational system. 000



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This man who was called a 'man of steel', this tough master who stabilised the nascent Indian nation by integrating the 500 and odd miscellaneous princely states, had a heart of gold. How many such as he we can count in today's national scene?



# SARDAR PATEL

Hard as Steel & Soft as flower

DR. R. R. DIWAKAR

TO whomsoever I speak about Sardar Vallabhbhai Patel, the one expression which comes out from the depth of his or her heart is, oh, when comes such another!

This means two things, that there was something unique about him, and there could be no substitute for him; the other thing is, that his absence is now keenly felt and someone with his great qualities of head and heart is the need of the hour.

I had the good fortune of working with him, both during the struggle for Independence and afterwards in the Government of India as Minister of State for Information and Broadcasting.

From a simple Sri Vallabhbhai Patel, he developed into a mighty Sardar Vallabhbhai Patel mainly during his leadership of the Bardoli Satyagraha in 1928.

And who was it that gave him this title? It was Gandhi, his Master in the fine art of truthful and non-violent action, Satyagraha, which Sardar led against the unconscionable enhancement of land revenue by the then Bom-Gandhi CC-0. Mumukshu Bhawan Varanasi **bay**ecti**go Varangat** Gand

covered Sardar and Sardar discovered the hidden non-violent strength to resist injustice, of the unlettered peasants of Bardoli.

Sardar had requested Gandhi not to enter the Bardoli Taluka except when he called him and required his presence. So confident was he of his ability to galvanise the ryots there singlehanded. Some extra-conscientious people, it is said, complained to Gandhi that some of the Congress workers during the no-tax campaign there were wearing mill cloth and were using false names. Gandhi brushed aside those observations by laughingly remarking, that is Sardar's Satyagaraha!

So thorough and successful was the organised boycott of the government machinery in Bardoli, that government servants had to take chits from the volunteers in charge for their rations and daily needs!

The Times of India, the progovernment journal wrote in its leading article, 'the government writ does not run in Bardoli.' Sri Nariman, the undisputed Congress leader of Bombay in those days, after his visit to Bardoli exclaimed, if we Bardolise the Indian countryside, the Government will have to come down on its knees!

Karnatak followed the Bardoli pattern of no-tax in the Civil Disobedience Movement of 1930-34 and proved how faith in Gandhi could inspire even the so-called all for the country.

It was Sardar Patel who persuaded me to enter the Constituent Assembly in 1946. I had avoided standing for any elections as I thought that I would not like to enter the Councils or Assembly. till we had won Swaraj.

Sardar said the Constituent Assembly was there for forging the Constitution of Free India, and my plea did not apply! That led to my subsequent parliamentary career and governorship of Bihar.

To everyone who came in Contact with Sardar, the one most imstruck was portant aspect which of massive, solid, strength. He was very clear in his wanted the vision of India. He united and Indian Nation to be strong.

Some of us in Karnatak were working for a democratic set up in the 15 odd Native States as they were called in those days. But he did not want any half-way house of that kind regarding the States. He wanted a clean totally democratic India without the States. But he would not use violence or coercion.

He master-minded the whole plan of merger of the States though the British tried to play their trick by declaring "lapse mountcy." There were some mischievous elements too among the rajahs and maharajahs. But with ignorant peasants to sacrifice their anapations or and inconsummate skill he CC-0. Mumukshu Bhawatheir anapations consummate skill he

subdued them all by bringing home to them the stern reality that the princes would never be able to hold against the awakened people. It was only in the case of the Nizam of Hyderabad some show of strength became necessary.

Few of us realise that this achievement of his is far greater than that of Bismarck in Germany and that too without being 'a man of blood and iron.' Unique in world history is the liberation of 350 million people from the iron grip of the biggest ever empire, and equally unique is the merger of 562 independent States in the Indian Nation without shedding a drop of blood!

Sardar has been called 'a man of steel' and all that. It is true that he was stiff, firm and unbending in principles and was not soft to opponents. His was sometimes scorching irony which could make others shrink to their proper size. But he had a heart of gold. To those who were loyal to the cause, like a father. Field he was workers loved him and would do his bidding at any cost.

Sardar was one of the shrewdest

judges of men, and appearances never misled him. He was a realist to the core and his power and skill in organising people could hardly be surpassed by anybody.

After the partition in 1947, the country was faced with tremendous problems. Gandhi too was not there to guide after January 30 1948.

Between Jawaharlal and Sardar, they had to meet the numerous challenges and make the nation stand on its own legs. India had to prove to the world that in spite of the worst demoralising slavery of the British for more than a century and a half, the people of India had inherent strength in them to make democracy work.

If Gandhi was the architect of India's freedom, as Lord Mountbatten put it, and if Jawaharlal was the great leader who could speak to the world in the name of the Indian Nation, Sardar, the trusted colleague of both Gandhi and Jawaharlal, had the distinction of being the architect of united India and an integrated nation.

When comes such another!

Men used to fear the lightning; but one man faced that age-old fear, and found how to make the lightning serve him and others. Men feared the unchartered spaces of the seas, until one brave soul set out to face that fear, and found a new world. The oceans that keep continents apart have become lanes of intercourse...Wise men of today -Ernest C. Wilson, Every Good Desire face future unafraid.

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## A Boy Canes A Teacher

### ... And learns the lesson of his life

#### M. DANDAPANI

I shall tell you a story. One that really happened about 40 years ago. I was a student then in the only high school in our small town.

We had a teacher by name Rev. Arulswamy. He was tall and commanding. He liked us very much and so we liked him too. We used to enjoy whenever he came to our class. He taught us mathematics. I did not like mathematics very much. But I liked my teacher. Many a time I had gone to him with doubts. He used to teach me all over again. What a joy it is to know something you did not know earlier!

One day a dramatic incident took place in his class. The teacher had asked us to work out four sums as home work. Everyone in my class was ready with the home-work. But, there was one boy. Do not bother about his name. He did not do his home work. He was not ashamed of his

behaviour. On the other hand, he was proud and boastful. 'Let the teacher ask me. I shall reply him suitably. Who is he to compel me? I will not do home-work So said that boy.

Though we were all displeased with his insolent behaviour, we

were awaiting the fun.

Rev. Arulswamy entered. As usual he had a smiling face. One by one went to him and got the home-work checked and graded. That boy's turn came. He stood up. We all turned our heads toward him. He did not budge an inch.

"Sir. I did not do home work."

"What's the matter? Why didn't you do?"

"I didn't do, Sir. That's all."

"All right. I am asking why
you didn't do. Didn't you
know how to do it?"

"No Sir. I can do it. But I



did not."

A few minutes crawled. The teacher was dismayed. He could not have foreseen a situation of this kind.

Finally he spoke: "Will you please go to the Headmaster's chamber and fetch a cane?"

"All right Sir."

The boy came back with a cane. Can you guess what the teacher would have done? I'm sure your guess would go wrong.

The teacher summoned the boy to come and face the class. Evidently he thought that the teacher would cane him. He was preparing himself for a 'hide-and-seek' game. He wanted to outwit the teacher.

"Look here. I am guilty of giving you a home-work that you didn't like to do. That means I have displeased you. You have a right to punish me for the same. Here is the cane. Please yourself. Teach me a lesson."

So saying, Rev. Arulswamy showed his palm.

There was pin-drop silence in the class. No one stirred. The boy was bewildered. His pride, courage and mischief vanished in a second. He didn't know what to do. Tears welled up in his eyes. The eyes of everyone in the class were wet too. Rev. Arulswamy was still smiling.

"Will you please carry out my orders? You are bound by my orders, mind you," spoke Rev. Arulswamy to that trembling boy.

His limbs shaking and face tearsoaked, the boy received the cane from the teacher. He felt like crying. He couldn't face his classmates. He wasn't bold enough to look at his teacher either. He stood crestfallen.

"Yes. Go ahead," commanded the teacher.

Ultimately, with trembling hands he touched the palm of the teacher with the tip of the cane. He couldn't control any further. He fell at the teacher's feet and apologised for his misconduct. By that time, the bell rang.

That is all the story. Do you know what happened to that boy? He turned over a new leaf. He distinguished himself as the best student in his class. He never forgot that episode. He never forgot his teacher. Nor did we forget our teacher. He was a great teacher indeed!

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"...With me, the Indian involvement has got into my bones and marrow, and into my emotional and intellectual make-up to an extent where I cannot be spectator to what happens in it.."

# The book I enjoyed writing most

NAYANTARA SEGHAL

I MUST say at the outset that I do enjoy writing. I have heard writers say that writing is an agony and a torment, that they keep postponing the moment of sitting down at their desks to write, that it is far from being an enjoyable occupation. I must disagree. For me the hours I spend at my desk are the focus and purpose of my day.

I am one of those who write to make sense out of their lives, to sort out the things that happen, and to understand them better. The process of writing is for me, both exploration and release, and not to write would be the most colossal waste.

There is another point I would like to make clear. I have heard writers say that they could not, in such-and-such book really say what they had to say, that the finished product left them dissatisfied, and that they were aware it had fallen short of in many ways.

If that is so, I think it is pathetic. If something you have laboured on for many months, or a year or more, is still faulty, and not of the standard or quality you intended them to be, there is something very wrong with you as a writer.

The good workman, in any profession, perfects his tools. He should find it increasingly easier to achieve what he sets out to

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achieve. If a chair, or a building, or a pair of shoes, or a book does not turn out as the craftsman intended, it is faultily made; then the crafstman is not worthy of the title he enjoys.

I said earlier that I am one of those who likes to sort out in my writing things that have happened to me. It was once said of me, that my novels centred around me. This was not entirely true. The first two did not in any respect. The next two—Storm in Chandigarh and The day in Shadow—were based, in part on my personal experience.

A writer finds his material in his environment, and part of one's environment is oneself. My own life has been full of changes, and of emotional ups and downs, often dramatically so. The Day in Shadow was built around my own experience of divorce, and serious financial problem arising from it, although neither the detailed story nor its characters had very much otherwise to do with what happened to me. Storm in Chandigarh had a main character, Saroj, through whom I tried to transmit something of my own experience and understanding of the married relationship, what it was and what it should be, though here again, the large story, characters and events of the book were otherwise inventions. My own experience in each case was the germ and out

possibilities.

I think, of these two books, I enjoyed writing Storm in Chandigarh more. I started work on it just after my husband and I sepaand I had moved with my children into my mother's flat in Bombay. My mother was a Member of Parliament in Delhi. so I had the flat to myself to start making my new life in. I used to write at night, when the children were in bed, when there was a great calm and quiet over the neighbourhood, with only sound of the sea to break it. My study was lined with books.

Books always give me a feeling of continuity and permanence, and I needed it at |that juncture. I used to enter the study full of ideas, and itching to get to work. It was a time when my mother and some of my friends were a little anxious about me because of some of the problems I was now facing alone, and at the thought of how life would work out for me with the destruction of a 17-year-old marriage behind me.

I myself, had, however, never been more at peace with myself, more sure of my values, or more ready to face whatever difficulties might come my way. I was worried about many things, but emotionally I felt invincible, and I knew that somehow by the grace of God, all would be well.

of this grew many other ideas and CC-0. Mumukshu Bhawan Varanasi Collection ity ito some angorithm rough

patches of my marriage and recreate them in the relationship of Saroi with her husband Inder.

Saroj had not been a virgin when she married; and she had told her husband about this episode. It did not seem to her a blot on her character, or a crime to be condemned for nor did she consider it a matter of shame, or secrecy or apology, any more than the sexual episodes of Inder's past seemed shameful to him. She had fully accepted him and his past and she wanted to be accepted by him in the same way—a view that her husband -did not share. The conflict between them arose out of this single episode in Saroj's past, which grew in Inder's imagination to menacing proportions.

My purpose was to create in Saroj a woman who had had a physical relationship with a man before she met her husband, but who was, in every sense, a virtuous woman, a woman of sensitivity and quality, a mother to whom her children were a perpetual educaion and wonder, a loving wife desiring the truest relationship with her husband—based on honesty, not deceit. Above all, an aspiring human being with an indestructible sense of identity which, despite her gentleness would not submit to being hammered out of her.

I think, essentially, that this is what the Indian woman, so deeply ad loyally rooted in her inherilance, and yet struggling to be a own right is capable of becoming.

All these elements of character were present in my later heroine, Simrit, and in an earlier one, Rashmi, in my novel This Time of Morning. And I daresay this prototype will appear in other novels I write although there will be quite another sort woman in my next novel.

I have given each of my novels a political background. Things happen against a setting of politics. I am intensely interested in politics, having grown up during the national movement in a family that played so big a part in it. In both Storm in Chandigarh and Day in Shadow I was strongly moved by the political atmosphere of the time I was writing in. It seemed to foreshadow and forecertain events. I find that atmosphere works on me very powerfully, and in both these books I anticipated events that later took place.

Storm, based on the second division of the Punjab and creation of Haryana State, with both Punjab and Haryana manding Chandigarh as the capital, was written a year or more before this event came to pass. The Day in Shadow was heavy with the possibility of a whole, new Sovietinfluenced direction in Indian affairs, and the Indo-Soviet treaty. which came several months after I had finished writing the book, seemed to me almost a continuafire and full chumanukaring awar her ranasi Collection Digitized by eGangotri While I

was writing The Day in Shadow the whole political atmosphere of the book became so strong and overwhelming, it almost became another character, with a life of its own.

Involvement with anything of one's own is always deep and complex. With me, the Indian involvement has got into my bones and marrow, and into my emotional and intellectual make-up to an extent where I cannot be spectator to what happens in it. I have to comment on it and to have my say.

This is probably why I write for the newspapers, which is very different from creative writing. It has meant expressing opinions on the social and political scene, and taking a definite point of view. It keeps one on one's toes because what one writes almost immediately reaches the reader. This feeling of being face-to-face with the public can never happen with quite the same immediacy in a book. And newspaper writing too has fed my novels, kept me alert and alive, sometimes to the point of distraction, because my involvement is so intense, to what goes on in the nation.

The same closeness with a reader, as I said, is not possible with a book—partly because, in our country, not many readers

communicate directly with the authors. But when this does happen, when a reader has understood exactly what one is trying to say, it can be one of the most enriching things that can happen to a writer. One of the most touching letters I have ever received about Storm in Chandigarh came from a Pakistan foreign correspondent posted in London. Surely a sign that literature bridges all barriers.

I sometimes wonder, if according to the jargon we hear today, I am a reactionary and not a progressive writer because I write about emotions, atmosphere, and psychology, rather than socio-economic reform. If I am a reactionary, I intend to remain and if possible, to become more If Storm in Chandigarh and The Day in Shadow are the products of a pen not in tune with the socio-economic times, then that pen, with your blessing, will produce many more such novels, nonconformist and unrepentant to the core, and determined to express itself fully till it can write no more. For writing, like all creative activity has much to do with the urge and determination to be free, and nothing can ever subdue or crush the fiercely free spirit of the true writer.

—(Courtesy: AIR).

You have not fulfilled every duty unless you have fulfilled that of being cheerful and pleasant.

G. Buxton

# When you want to correct your child

OLGA AND ALEXANDER LAVROV

Cut out that windy, wordy sermonising; communicate with your child, establish an emotional rapport with him. And above all, don't humiliate him and be sincere yourself.

WE often meet parents who believe that there are only two ways of bringing up children: by coercion or by persuasion. We reject coercion, so let us see just what people mean by "persuasion." Words are a powerful weapon, there is no denying it, but... there are so many "buts."

The first "but" is the very wordiness of the parents. We can never make do with a brief, positive remark straight to the point. We imagine that a long-winded, well-reasoned speech will be more effective. And we deliver a regular tirade.

Picture a scene like this, which you must have observed or have played in yourself: a boy has been naughty or perhaps rude to his parents, and is in for a good talking to. One of the parents says to him in a "sinister" voice: "We must have a serious talk. Sit down and listen."

Thereupon, one or both of them in turn embark on lengthy monologues about their poor health, what they are doing for the family, and what they have denied themselves for the sake of their child. The passionate gratitude and obedience with which the offspring must repay his parents for their loving care is expounded so convincingly that it cannot fail to impress... And instead...

You have made him terribly tired, and deafened him with your reproaches and demands. Most of what you have said has not even

been naughty, or perhaps rude to what you have said to compare the compared to the compared to

penetrated. He pretended he was listening, of course. But he could not wait for you to finish so that he could at last mumble the feeble promise he had mentally prepared for you.

He will try for a day or a week to avoid a repetition of your boring lecture. But your preachings will not make him change his ways, for the meaning of your words has not touched him emotionally. Doesn't he care, or is he so badly spoilt? Neither in fact.

Go over the scene once again in your mind. You did the talking, and he kept silent most of the time. You expounded the family's opinion on his present and future, while he kept his thoughts to himself. You delivered a monologue, expecting him to passively accept the maxims you uttered. You did not bother to find out what he was thinking, feeling, or how he was responding to your speech (not loud, of course, for fear of adding fuel to the fire).

In your monologue you relied on a multitude of external factors. You spoke of your weak heart, cited other boys of his age as examples, described your own experience, quoted similar cases which had happened somewhere, appealed to his honour, and exclaimed: "Aren't you ashamed of yourself!" But you made no appeal to any real element of your son's psychological make-up: his wishes, secret childish dreams,

matters more than anything else in the world.

#### Do Not Preach

Anton Makarenko, the wellknown Soviet educationist, wrote: "It is in fact, those parents whose methods of upbringing are the least effective and people in general, completely lacking in pedagogical tact, who tend to overestimate the value of preaching."

The conclusion to be from this is: do not exaggerate the effect of your sermons, and curb your outbursts of eloquence. Try to draw your child into the dialogue. And then, perhaps, the mechanism, until then latent in him, will be switched into action. younger the child the less wordy must be his parents' admonitions.

The second "but" is harping on the child's misdeed. You will notice that for some parents misdeeds are the only springboard for their pedagogical exercises. Good deeds prompt no lengthy conversations. A child's psychology is such that he simply cannot stand being humiliated all the time. desperately needs to believe in himself, in the future, to be able to assert himself. It is one of his most virtually important aims.

Even in animal training the dosage of praise and scorn is very strictly balanced. And here you are dealing with a human being Surely one should take notice of all that is worthy and promising in him. Surely he deserves praise for fears, plans, or that which show him are vero traing Plaziness, ewedowill, or CC-0. Mumukshu Brian him are vero traing Plaziness, ewedowill, or

bad habits however small the victory. But there are parents who treat even his efforts and successes with something akin to reproach, saying: "You see, you can be a good boy when you try!"

The third "but" concerns that mortal sin of home upbringing when words clash with deeds. A wise word, said at the right moment and to the point, can be very powerful indeed. The thing is, however, that it can be said only by someone who has the moral right to do so. Coming from anyone else, it is meaningless.

The contradiction between words and deeds can be as blatant as this: "Your father is no example for you, after the way his own life worked out..."

And it is senseless expecting children to do what we ourselves are reluctant to do through sheer laziness.

Even if the contradiction is well camouflaged, the children will see through us just the same, and the poison may be as virulent. Reasonable, correct and intelligent admonitions coming from parents who do not practice what they preach are hopelessly compromised in advance. Just as bank-notes have a gold security, so words must be secured by moral values.



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Develop contentment as a virtue and a sense of humour to make the world a better place to live in, says this retired Accountant General,

# What Life Has Taught Me

V. T. SREENIVASAN

AS we all know, life is full of ups and downs. In the case of the vast majority, the downs preponderate. I am reminded of this well known quotation from Shakespeare: "There is a tide in the affairs of men which, taken at the flood, leads on to fortune." The world consists mostly of persons who did not make the right decisions at the proper time. Their regret later on is in vain.

I am painfully conscious of the fact that there were some occasions in my own life when I do not appear to have made the right decision.

On those occasions, I with the saying "Yatharthavadi Bab saying "Yatharthavadi Bab virodi." Against this is the "Satyam Brooyath, Priyam yath, Nabrooyath Satyam occasions, I will be saying "Yatharthavadi Bab saying "Yatharthavadi Bab virodi." Against this is the "Satyam Brooyath, Priyam yath, Nabrooyath Satyam occasions, I will be saying "Yatharthavadi Bab saying "Yatharthavadi Bab virodi." Against this is the "Satyam Brooyath, Priyam yatharthavadi Bab saying "Yatharthavadi Bab saying "Yatharthavadi Bab saying "Yatharthavadi Bab virodi." Against this is the "Satyam Brooyath, Priyam yatharthavadi Bab saying "Yatharthavadi Bab s

have consoled myself with the thought that the man who never made any mistakes did not make anything worthwhile in his life.

There are times when discretion is the better part of valour. The difficulty is in knowing when exactly such a situation arises in one's life. So far as I am concerned, I have always called a spade a spade irrespective of the consequences which were sometimes unpleasant. You know the saying "Yatharthavadi Bahujanavirodi." Against this is the saying "Satyam Brooyath, Priyam Brooyath, Nabrooyath Satyam Apri-

yam." Some cynical persons may consider this the philosophy of the

hypocrite.

However, it is undeniable that those who wish to cultivate harmonious relations with every one will have to desist from speaking unpleasant truths. The wheels of life will run smoothly for such people. So far as I am concerned, I have found it extremely difficult to suppress something which is true simply because the listener is likely to be offended.

I should like to relate an incident in my official career which may be of some interest to you. At the time, I was a Junior Officer in the Audit Department of Mysore State and in charge of the audit of the accounts of the Public Works Department. The Executive subordinates in that department were eligible to draw two different rates of allowances: Rs. 15 if they maintained ponies and Rs. 5 if they maintained bicycles for the discharge of their duties.

These allowances were drawn on the basis of certificates furnished by them and duly countersigned by the concerned Divisional Officer of the status of an Executive Engineer. The payments were admitted in Central Audit on the basis of such certificates.

A part of my duties covered the local inspection of the accounts maintained in Divisional Offices. After the conclusion of one such inspection, I asked the Divisional Officer to show me the sor points.

on the basis of which his subordinates were drawing the enhanced rate of allowance at Rs. 15 per month.

The Executive Engineer was taken aback. He said that no Inspecting Officer had made such a demand in the past. I replied that if that was so, I could not help it. There is such a thing as "Fact Audit." While certificates are accepted in Central Audit, the facts on the basis of which such certificates are placed on record are susceptible of verification only during a local inspection. I, therefore, insisted on being shown the ponies if they did exist. The Divisional Officer continued to dispute my right to go into this matter during a local inspection. It became clear to me that there was not a single pony in that Division and all the subordinates were giving the pony maintenance certificate as a matter of course as it enabled them to draw the allowance at the higher rate.

On my return to Headquarters, I suggested to the Head of my Department to report this financial irregularity to the Finance Department of the Government. A battle royal ensued between the Finance and Public Works Departments of the State Government and it looked as if I had placed them both in an embarrassing situation. It was a lesson to me not to be too officious in the discharge of my routine official duties. "Let sleep-like dogs in the discharge are to be a line dogs in the discharge appear to be a

wise prescription on some occasions when one is faced with a difficult problem. However, looking back, I do not regret at having exposed a fraud that was taking place on the basis of certificates which were palpably false.

#### Something for Nothing

I recall to my mind another experience which gave me a certain amount of satisfaction. tain traits in human nature are often extraordinary but true. One of them is the desire to get something for nothing. Two classic examples can be cited. One is the Race Course and the other is the Lottery which is being encouraged by almost every State Government. Another trait in average human nature is the readiness with which a person is willing to be victimised by a confidence trickster. The incident which I wish to share with you relates to this second trait.

Some 30 years ago, I was asked to take over the assessment of all business and professional incomes in Bangalore City as His Highness' Government believed that a good deal of business profits which had shot up due to the Second World War was escaping assessment due to inefficient scrutiny of the accounts of the assessees. I was in charge of this responsible work (which was quite unconnected with my own department) for nearly four years.

So far as assessees who were along an estimated income. I had,

ready on file were concerned, it was smooth sailing. However, the more important part of my duties was to lay by the heels those who were earning a taxable income but whose names were not on file. It was in this connection that I heard about the financial exploits of a gentleman who was being referred to as a "Financial Wizard,"

The reports that reached me about his modus operandi were briefly as follows: His profession was borrowing and lending money. Instead of giving a pronote, as usual, he would give the creditor a cheque on the current account of a bank for the amount borrowed by him and tell him that the creditor was welcome to cash the cheque whenever he wished to get back his capital. So long as the creditor did not do so, he would receive interest at the fabulous rates ranging between 24 per cent and 36 per cent. It was this inducement of a high rate of interest that impelled quite a number of normally sensible persons rush to the Financial Wizard with their savings without any thought of the safety of their capital. I brought him on my file and asked him to declare his income for as-Instead of producing his accounts, he showed me two certificates testifying to his character and integrity and granted by two of the highest officers of the State Government. In the absence of accounts, he had to be assessed

however, no doubt in my own mind that there was something fishy about the so-called business in which he was engaged. If and when the bubble burst, I felt that his numerous creditors would have to whistle for their money.

#### Nobel Prize

Some two years after I had completed my special work in the Income-tax Department, the bubble did burst as foreseen by me. In response to a public outcry, the State Government appointed a committee to enquire into the whole matter. The idea was to get hold of the assets of the Financial Wizard and recoup the losses suffered by the creditors on a prorata basis. It came out during the enquiry that the Nobel Laureate, the late Sir C.V. Raman, was also one of the victims of the Wizard. When the two met after the crash, Sir Raman exclaimed, "You should have got the Nobel Prize-not I."

One of the lessons that life has taught me is that contentment with one's lot in life is the true secret of happiness. There is no use hankering after something beyond one's reach and feeling miserable as a result. Another lesson that life has taught me is that honorary work without expecting any reward gives considerable mental satisfaction as well as peace of mind. I recall how I was enclosed.

to build up from scratch to its present pre-eminent position a musical institution by rendering honorary service for nearly 20 years.

I must stress the fact that a sense of humour ought to be cultivated by everybody. There would be very few quarrels and misunderstandings in this world if more and more people cultivated a sense of humour which leads to a sense of proportion. I had the inestimable advantage of the company of that great humorist and versatile genius, the late T.P. Kailasam (as he was my close relative). It is to him that I owe my own sense of humour.

I would like to relate an incident which may raise a laugh against routine audit procedure. The incident relates to a pension which was paid without the support of a life certificate for a particular month. In reply to the audit objection, the pensioner regretted the oversight but pointed out that he had produced the life certificate for the subsequent month. The auditor would not yield and insisted on his right to get the life certificate for the previous month also.

I should like to conclude with a quotation from the late T. P. Kailasam. "You may break any of the Ten Commandments. But you should follow the eleventh Commandment, which says Do not be found out."

mind. I recall how I was enabled as Collection. Digitized by eGangotti

While various factors like diet, hypertension, age and sex, heredity contribute to heart ailments, the best prescription for reducing its incidence is through health education.

# Heart Disease the killer on the prowl

HEART disease is fast becoming the world's No. 1 killer. It strikes in almost every country, mildly in some, epidemically in

others.

The disease takes several forms. The heart muscles may simply fail or get infected. Valves that regulate the flow of blood may start leaking or refuse to close when they should. The timing mechanism that keeps the beat of life going, may go out of order, slowing down or speeding up dangerously.

But the biggest villain is atherosclerosis, one of a family of bloodvessel diseases called arteriosclerosis and the predecessor of heart attacks and heart failures.

The type, also called coronary or ischaemic heart disease, is most-

ly confined to industrial countries where it claims more than half the deaths after the age of 40. In the United States alone, at least a million people fall victim to this disease each year, or 54 per cent of all deaths. It is often termed "the disease of the privileged."

The other major variety, called rheumatic heart disease, has been largely brought under control in the affluent countries but is widely prevalent, and growing, in the developing countries. In India, for instance, this type accounts for nearly half the heart disease cases.

Here's the story, in the words of a man who is qualified to tell it—Dr. Henry McIntosh, President of the American College of Cardiology and Professor of Medicine

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at Baylor University in Houston, Texas.

Dr. McIntosh, who visited India recently, believes that the high incidence of heart disease is due primarily to "modern man's inability to adapt to the environment he has created for himself."

Speaking in a New Delhi interview, he explained that coronary or ischaemic heart disease is due to atherosclerosis—the culmination of a pathological process, involves the concentration of lipids (fats) in the walls of the coronary arteries. Beginning in childhood, this gradual build-up of fats begins to block the blood channel by the time a person reaches young adulthood or middle-age.

As this occurs, the flow of blood to the heart-so dependent on a continuous supply of oxygen—is reduced below the absolute minimum required for its functioning, and a heart attack becomes imminent. Though these lipids are present in varying degrees in every one, the extent to which they represent potential danger differs from person to person.

According to Dr. McIntosh, though research has not yet reyealed the specific causes of ischaemic heart disease, it has already been determined that the presence of one or more of a number of "risk factors" increases suscepti-· bility.

"Cigarette smoking," he said "has been pin-pointed as a strong very definitely an increase in the number of heart attacks in women under 45. At the same time there is proportionately a large number of women smoking than before."

Other risk factors include:

(1) Diet. Consumption of foods high in cholesterol, primarily meat, eggs and dairy products.

(2) Hypertension. At least 25% of men and 50% of women with coronary heart disease suffer from

high blood pressure.

(3) Age and sex. For reasons as yet unknown, ischemic disease is far more common in men and at earlier ages than in women.

(4) Heredity. Risk is greater in who have parents or grandparents with heart problems and:

(5) Lack of physical exercise.

"Obviously," Dr. McIntosh emphasized, "a combination of these factors increases the danger of a heart attack enormously."

Epidemilogical studies conducted in widely differing cultures, from South America to New Guinea, have revealed coronary heart disease as no longer an inevitability of old age. The identification of risk factors is helping to chart the course for further research in addition, aids those persons interested in reducing the risk. Dr. McIntosh believes the best prescription for bringing down the rate of heart disease is through a large dose of health education. risk factor. In the CC-0. Mumukshu Bawthere as as Collections improve that the

contributory factors of cardiovascular diseases are present in young people. Health habits are set by the age of twelve, and are not easy to change. Surprisingly, there is evidence that Americans changing their eating habits, turning towards more prudent diets. We have quite a large number of people becoming vegetarians."

For those persons who have gone beyond the stage of primary or secondary prevention measures and for whom only surgery exists as an alternative to a possibly fatal attack, advances in cardiac gery offer unprecedented hope. In operations for coronary artery disease, a vein from the patient's leg is transplanted into the coronary circulation. Diseased valves can be replaced through the transplantation of cadaver aortic valves, and cardiac pacemakers are able to regularize heart beat in patients with abnormally low pulse rates.

Finally, the transplantation of the heart itself, though by no means perfected, is certainly the most dramatic symbol of the progress being made in surgical techaiques. In Dr. McIntosh's opinion, the scope for improvement in the procedure itself is rather limited.

The focus on rheumatic heart disease has been provided by another specialist-Dr. S. Padmavati, President of the All-India Heart Foundation. In a recent interview, she said that in many developing countries, congenital malformations, respiratory complications and rheumatic heart disease are concentrated in a very high proportion of their populations. In India, up to 50 per cent of people between the ages of five and 15 suffer from rheumatic heart disease.

Citing a recent survey, she estimated that 10 to 12 per 1,000 school children in India have evidence of rheumatic heart disease.

Through a research grant made available to her by the U.S. Department of Health, Education, and Welfare, under the Indian of Medical Research, Council Dr. Padmavati is presently investigating the effects of Penirheumatic fever in cillin on Delhi and finding out the prevalence of rheumatic heart disease among Delhi's school children.

The U.S. Government is assisting the Indian Council of Medical Research in conducting medical research in a variety of areas of special concern and importance to India. Currently, there are four such projects in cardiology operating with a combined budget of more than Rs. 2 crores.

He who acts wickedly in private life, can never be expected to show him-self noble in public conduct. He that is base at home, will not acquit himself with honour abroad; for it is not the man, but only the place that is changed.

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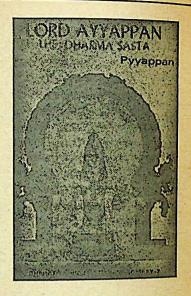
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# Laugh with Robert Frost

#### AMERICAN POET

A bank is a place where they lend you an umbrella in fair weather and ask for it back again when it begins to rain.

The best way out is always through

The brain is a wonderful organ; it starts working the moment you get up in the morning, and does not stop until you get into the office.

By working faithfully eight hours a day you may eventually get to be a boss and work twelve hours a day.

The difference between a man and his valet: they both smoke the same cigars but only one pays for them.

A diplomat is a man who always remembers a woman's birthday but never remembers her age.

Half the world is composed of people who have something to say and can't

and the other half who have nothing to say and keep on saying it.

A mother takes twenty years to make a man of her boy, and another woman makes a fool of him in twenty minutes.

The reason why worry kills more people than work is that more people worry than work.

There is one thing more exasperating than a wife who can cook and won't and that's the wife who can't cook and will.

The world is full of willing peoplesome willing to work, the rest willing to let them.

Writing free verse is like playing tennis with the net down.

A successful lawsuit is the one worn by a policeman.

A receiver is appointed by the court to take what's left.

## ...Without Comment

THE (Indian Airlines) Management will assert its right to manage just as the workers have been given certain rights.

THE Management will not lift the lock-out even after six months if the disputes with all the eight unions are not settled.

—Air Chief Marshal P.C. Lal, Chairman, Indian Airlines

I HOPE the ancient motto of nishkama karma (duty without expectation of reward) does not degenerate into nishkarma kama (all pay and no work).

WHENEVER you are in difficulty, ring up Mr. V.P. Naik, the seniormost Chief Minister in the country.

WHEN faced with a problem similar to the one which the Maharashtra Chief Minister had, I had rung up Mr. Naik for advice. He told me: "Do nothing. The problem will solve itself".

-Siddhartha Shankar Ray, Chief Minister of West Bengal

THE Centre's share of many subjects coming under the States' jurisdiction has risen from 16% in the Fourth Plan to 40% in the Fifth Plan.

-M. Karunanidhi, Chief Minister of Tamil Nadu

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THE Students themselves do not want any political party to interfere and back up their agitation. At the same time, political parties cannot remain silent spectators when the Govt. treats the students in jails in a cruel manner.

—M. Bhakthavatsalam,

former Chief Minister of Tamil Nadu

#### TAILPIECE

A hunter told his friend: "While wandering around a native village, I spotted a leopard."

"Don't be silly. They are born that way."



# Dr. EDWIN FLATTO'S Answers on Health

PAIN IS ONE OF OUR BEST FRIENDS!

Q. What do you recommend

for pain?

A. The general medical attitude towards pain is: "We must do something for this suffering patient." Pain is regarded as an enemy, not a friend.

This attitude often leads to a a result worse than the original ailment—conditions such as narcotic and drug addiction, toxic poison-

ing and death due to overdoses of aspirin, barbiturates, sedatives, anaesthesia and prefrontal lobotomies.

Most well adjusted individuals who lead active lives experience numerous aches and pains in various areas of their bodies that they ignore. The feeling of pain may be evaluated in terms of quality and intensity. Undesirable reaction to pain is manifested by symptoms such as tachycardia (rapid heart beat), anxiety, fear, panic, and prostration.

A number of factors influence our reactions to pain. Conditioning may increase or decrease our reactions. For instance, witness the howl of pain when a child has a loose tooth extracted versus the almost complete unawareness of pain when the same child has a tooth knocked out during the excitement of a football game. Under special circumstances the phenonemon of adaptation comes into effect and causes permanent elevation of pain threshholds. Some examples of this are the Indian fakirs who sleep on a bed of nails or walk on hot coals. Or the prisoners of war subjected to torture in Japanese prison camps. Some had varying degrees of persistent anaesthesia and one man had complete insensitivity to all sensations except corneal. Athletes endure pain especially in contact sports, such as football and boxing. The principle being, the mind cannot

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dwell on more than one thing at a time. Pain is an entirely subjective phenomenon and through careful conditioning we can use pain constructively.

Keep in mind that all healing is accomplished through our blood stream. The purpose of pain is to direct our attention to the exact part of our body which requires the healing powers of the blood most urgently. The greater the intensity of pain, the more urgent emergency. As soon as the healing has reached the point where the local defences of the body can normally handle the problem, the pain will subside. Next time you experience pain, instead of reaching for an aspirin, try the following: Stand up or lie down. your eyes. Do not sit. Close Concentrate on the pain. of nothing but the pain! Try, if possible, to make the pain hurt on the pain. more! Concentrate Don't let your mind wander even for a second.

Think of nothing but the pain. In several moments you will notice a lessening or even a complete absence of any perception of pain sensation. Healing has taken place more rapidly because you have cooperated and assisted the vital healing intelligence of your bodyl aranasi Collection. Digitized by eGangotr

# Notes and News

#### BHAVAN'S 35TH YEAR CELEBRATIONS:

AS is its wont—to celebrate the completion of every five years—this year the 35th year celebrations of the Bhavan commenced on December 16 with the auspicious items of Navagraha Homa and Shatachandi Yagna at the Bhavan's Gita Mandir. In the evening, on the same day, there was the Purnahuti of Shatachandi Yagna.

From Monday, December 17, a seven-day lecture series on Adi Sankara's Vivekachudamani by Swami Ranganathananda of Ramakrishna Mission was inaugurated by Shri Dharamsey M. Khatau, President of

the Bhavan.

In the course of his speech, Shri

Khatau said:

"Wherever Brahman is the subject of discourse, it is Naimisha. We may therefore well consider this hall as Naimisharanya and Swami Ranganathananda as a Brahmanishtha come here to expound to us in a Saptah the nature of the Brahman as described by Sri Sankara Bhagavatpada, in his foremost Prkarana-grantha, Vivekachudamani or the Crest-Jewel of Discrimination.

"Swamiji was good enough to agree when he conducted the Srimad Bhagavat Saptah in this hall year, before last that he would conduct another Saptah. We are grateful to him for fulfilling that promise. Characteristically Srimad Bhagvat is

a Bhakti-granth and Vivekachudamani is a Jnana-granth. I would request Swamiji to conduct a third Saptah on the Bhagavad Gita expounding the Karma Marga some months later.

"Swamiji is a friend, philosopher and guide to the Bhavan. The Bhavan has the privilege of publishing three of his foremost books. To him I extend a hearty welcome on behalf

of the Bhavan and you all.

"Friends, to introduce Swamiji to this distinguished audience will be like carrying coal to Newcastle. I shall content myself with this observation that Swamiji comes in the great tradition of Swami Vivekannada and Swami Ram Tirtha in spreading Vedantic ideals to the four corners of the globe.

"During the cultural tours of the world entrusted to him by the Government of India, Swamiji has had a magnificent reception wherever he went. With his silver tongue, great erudition in Indian and modern scientific thought, clarity of expression and a modern idiom, he holds academic and lay audiences spell-bound.

A leading light of the Ramakrishna Order, Swamiji is a Trustee of the Ramakrishna Math and Mission. He has travelled extensively, practically all over the world, delivering lectures on cultural and spiritual topics. The Bhavan is publishing

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his latest book A Pilgrim looks at this world covering his world tour. Swamiji is indeed India's roving cul-

tural Ambassador.

"The text of the present Saptah, Vivekachudamani, is a philosophical treatise expounding the cardinal truths of Advaita Vedanta. It emphasises Viveka or discirmination between the eternal and the transient in our quest for liberation. Written in the form of a dialogue between a Guru and a Sishya it answers the questions: (1) What is bondage? (2) How did it arise? (3) How does it continue? (4) How is one released from it? (5) What is anatman or nonself? (6) What is Paramatman? (7) How to distinguish anatman and Paramatman? The Guru explains these points in this work of 581 verses. The Bhavan has the privilege of publishing a rare commentary on the work written by His Holiness Chandrasekhara Bharati, the late Pontiff of Sringeri, in its English translation, with the help of the Government of India.

"I am sure this pious Jnana Sastra will help us all to discriminate between the Self and non-self, truth and untruth and our path to Liberation will be floodlit by Swami Ranganathanandaji's unique exposition."

#### BHAVAN'S CENTRAL BUILDING NAMED MUNSHI SADAN':

THE Central Building housing the Bharatiya Vidya Bhavan, a familiar landmark in Bombay's Chowpatty with its 120-foot Bhubaneshwar style dome atop and Ajanta Cave motifs dominating the lower portions, was named as 'Munshi Sadan' by Shri Jaisukhlal Hathi, Vice-President of the Bhavan, on December 30 at an impressive function.

The naming ceremony synchronised with the 87th birthday of Kulapati Munshi, the Founding Father of the Bhavan, whose life's was to establish a "shrine of Indian ways affectionately described as "this great city of ours, my school of life, a microcosm of India."

Shri Hathi, while formally naming the building as "Munshi Sadan," paid glowing tributes to Kulapati K. M. Munshi and said that the naming ceremony was not a mere formality but putting into concrete shape pious sentiment of the members of the Bhavan's family so that the whole building, nay the whole institution would be saturated with his noble ideals and aspirations. To Dr. Munshi the Bhavan was not an institution but a movement to spread to the far corners of the world our rich heritage and timeless message and by associating his name with the Central Home of the Bhavan "we are only reiterating our faith in his ideals and objectives" he added.

Earlier, Smt. Lilavati Munshi, former President of the Bhavan, garlanded the portrait of her late revered husband Kulapatiji, and Pravinchandra V. Gandhi, Vice-President, Bhavan's Cultural Activities Committee, welcomed the gathering.

Shri Ajit Sheth, Convenor, Cultural Activities Committee, proposed a vote of thanks.

The function was followed by a Vividhabhashi Kavi Sammelan in various which eminent poets from languages participated. They included Harindra Nath Chattopadhyaya, Nissim Ezekiel, Adil Jasawalla (Bengali and English), Padma Sachdev (Dogri), Priyakant Maniar, Yeshwant Trivedi (Gujarati), Jan Nisar Akhtar, Trivedi (Gujarati), Jan Nisar Akhtar, Surya Bhanu Gunta (Kumar Jain, Surya Bhanu Gupta (Hindi and Urdu), Prof. J. V. Kulkarni (Kannada), K. K. Karandikar, (Malayalam), Vinda (Marathi). Padgaonkar Mangesh (Rajasthani), Satya Prakash Joshi (Rajasthaul), S. M. Y. Sastri (Telugu) and Shri Venguswami (Tamil).

The programme, organised by Shri Ajit Sheth and Shri Sunil Kothari culture" in Bombay which whe valana Convenors rofinithe b Bhayan's CC-0. Murnukshu Bhayan's Cd-1 and Convenors rofinithe b Bhayan's

Activities Committee, was compered by Shri Kamleshwar.

In the evening, on the same day, a Sugam Sangeet Samaroh (light music concert in Hindi, geet, ghazals and Bhajan) was held. It was compered by Shri Manmohan Krishna and included a delectable musical miscellany by Manna De, Bhupender, K. Mahavir, Jagjit Singh, Manhar Manas Mukherji, Arun Date, Jyotindhar Desai, Sudha Motwane, Chitra Singh, Chandrani Mukherji, Nirupama Sheth, Sushma Shreshta, Kamla Sista, Rani Varma and others.

#### INDIA INDEBTED TO MAX MUELLER:

MAHARASHTRA Governor Shri Ali Yavar Jung has exhorted students to study German as the language has a lot to offer in culture.

Presiding over a recent Bombay function to celebrate Prof. Max Mueller's 150th birth anniversary, the Governor said, culture and understanding brought countries together and the world was suffering in the development of culture for want of the study of classical languages.

He said Max Mueller, the founder of Sanskrit studies at Oxford University, had contributed significantly to the cause of India's independence.

Delivering the key address, Bombay University Vice-Chancellor Shri T. K. Tope said that amongst all the distinguished German scholars Mueller had a unique place.

When one thought of Indo-German relations or of German studies on and contributions to Indian literature, one had to think of Mueller first.

Prof. Tope, describing Mueller as a student of human history, said Mueller's scholarship and tremendous energy and work always had the noble purpose of removing ignorance and prejudice and of promoting better understanding.

He said Mueller was a philosopher, a mystic and a poet and played a major role in bringing the West and the East together and in promoting better understanding between the two.

Welcoming the guests, Dr. O. Soltmann, Consul General of West Germany, said there was too much of politics in the world; it would be good if the world got itself involved in culture.

Dr. Heimo Rau, Director of the Max Mueller Bhavan, proposed a vote of thanks and presented to the Governor and the Vice-Chancellor portraits of Max Mueller.

Earlier, Prof. P. Thieme presented Shri Jung and Prof. Tope with a copy each of German Scholars on India.

#### 150TH BIRTH ANNIVERSARY OF MAX MUELLER:

#### AT CENTRAL BHAVAN

THE Max Mueller Bhavan with the cooperation of the Bharatiya Vidya Bhavan celebrated the 150th Birth Anniversary of German Pundit Max Mueller in Bombay on December 12 and 13, 1973. Inaugurating the celebrations, His Excellency, the Governor of Bombay, Shri Ali Yavar Jung observed that the sufferings of mankind were due to the neglect of the classical languages, which contained centuries of human experience.

The Vice-Chancellor of the University of Bombay, Shri T. K. Tope emphasised the contribution of Max Mueller in the field of Indology as well as in creating the feeling of Nationalism among Indians in the nineteenth century. At a symposium on 'Max Mueller and Indian Studies to-day' held at the Bharatiya Vidya Bhavan, papers were read by Prof. Paul Thieme, Prof. Rothermund, Prof. S. N. Gajendragadkar, Prof. T. G. Mainkar, Prof. M. F. Kanga and Prof. S. A. Upadhyaya. In his welcome address Prof. J. H. Dave, Hon. Director of the Bhavan, observed that the Indian Pundits re-

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garded Max Mueller as a German Brahmin, Rev. Fr. Esteller presided over the second session of paper read-

Prof. Heimo Rau presented a photograph of Max Mueller to the Bharatiya Vidya Bhavan,

Prof. J. H. Dave proposed a vote of thanks.

#### PUBLIC RECEPTION:

. A PUBLIC reception was accorded in Bombay to Dr. Heimo Rau and his wife Mrs. Herta Rau at the Taj Mahal Hotel. Dr. Rau who was the Director of the Max Mueller Bhavan. Bombay, has been appointed as the International Director of the Max Mueller Bhavan for India, Bangladesh and Ceylon in New Delhi, Prof. Rau is also teaching Indian Art at the Heidelberg University.

Prof. R. V. Paranjpe, Dr. B. P. Godrej, Shri Gulabdas Broker, Shri R. K. Ganatra, Shri J. J. Bhabha and Dr. O. Soltmann, Consul General of the Federal Republic of Germany praised Dr. Rau's contribution to the cultural life of the city. Shri J. G. Bodhe, Sheriff of Bombay, presided over the reception. Shri Mohan Panjabi read the address presented to Dr. & Mrs. Rau.

More than fifteen institutions garlanded Dr. and Mrs. Rau. Dr. Rau expressed his gratefulness to the citizens of Bombay for their love and cooperation.

#### 150TH BIRTH ANNIVERSARY OF MAX MUELLER:

#### At New Delhi:

CELEBRATIONS at New Delhi were befitting the capital, and were organized jointly by the Indian Council of Cultural Relations and the Max Mueller Bhavan, New Delhi.

The functions got off to an auspicious start on December 6, 1973 with

Rahman, Secretary of the Inam Indian Council for Cultural Relations, welcomed the gathering,

Among the many speakers Mr. G. Diehl, West German Ambassador in New Delhi, who said that it was sheer intellectual curiosity which led Max Mueller to study Sanskrit. He revealed to the West the beauty of the Indian soul and even to this day the spirit of Max Mueller's enquiry inspired Indian and German scholars to work together for greater knowledge, he added.

"A nation which does not honour its past cannot leave behind a worthy legacy," warned Dr. P. B. Gajendra-gadkar, Honorary Chairman, Law Commission, in his speech and regretted that Sanskrit was not being given its due place in the Indian system of education. He also underlined the fact that Indian cultural renaissance has been greatly influenced western philosophers topping whom was Max Mueller.

Shri G. S. Pathak, Vice-President of India, echoed the views of Dr. Gajendragadkar and added large number of precious cripts in Sanskrit were awaiting translation and interpretation in Varanasi and if this should be done it would be possible only by extending the teaching of and proficiency in Sanskrit throughout the country. Paul Thieme spoke on behalf of German Indologists and Dr. Heimo Rau. Representative of the Max Mueller Bhavan's branches in India, posed a vote of thanks.

He also released a book German Scholars on India to mark the occasion.

The day's functions included opening by Shri G. S. Pathak, Vice-President of India, of an exhibition of books by and on Max Mueller and Max Mueller Bhavans in India in the Library Hall of I.C.C.R. and recitation from Rigyedawan Shrianatheoworld premiere of Candocumentary

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Bhaj Vath film on Max Mueller I Point to India of 40-minute duration.

On December 7, there was a symposium on "Max Mueller and Indian Studies Today" at Azad Bhavan. The participating scholars were Prof. Paul Thieme of Tubingen University who was in the chair, Prof. Berger of Heidelberg University, Prof. Rothermund (also from Heidelberg), Prof. R. N. Dandekar of Poona, Prof. V. Raghavan and Prof. T. M. P. Mahadevan of Madras and Prof. S. A. Upadhyaya of Bombay's Bharativa Vidya Bhavan.

On the same day, the Department of Sanskrit, Delhi University, staged a Sanskrit drama.

Later on December 10, the German Ambassador, Mr. G. Diehl, accompanied by Prof. Thieme, Prof. Berger, Prof. Rothermund, Dr. Sontheimer, Prof. S. A. Upadhyaya and Dr. Satya Vrat, met Smt. Indira Gandhi, Prime Minister, and presented her with the book German Scholars on India.

#### At Bangalore:

THE 150th Birth Anniversary Mueller under the title "Homage to Max Mueller" was celebrated December 20, 1973 at the Bharatiya Vidya Bhavan, Bangalore Kendra premises under the joint auspices of the Max Mueller Bhavan, Bangalore, and Bharatiya Vidya Bhavan, Bangalore Kendra.

The highlights of the function were the release of the German documentary I point to India a film of 40 minutes' duration in English ver-Sion.

Earlier the function began with an exquisite musical introduction by Smt. Shamala G. Bhave who rendered a Sanskrit poem, a Kannada Kirtana by Purandaradasa and Hindi Bhaian.

A formal invocation by Smt Par THE Certificate awarding Langu-Vally Mahadevan, Principal of the arange the Academy it et a formation of the control of the

Bhavan's School of Music, followed by a welcome to the Max Mueller Bhavan, Dr. Hermann Berger of Heidelberg University, Prof. K. T. Pandurangi and Prof. N. A. Nikam, the president of the occasion, by Shri R. A. Kashyap, Registrar of the Bhavan's Bangalore Kendra, was also part of the function.

Dr. W. Stache, Director of the Max Mueller Bhavan, presented portrait of Max Mueller to the Bharatiya Vidya Bhavan's Bangalore Kendra and followed it up with a biographical introduction of Max Mueller. Prof. K. T. Pandurangi spoke on "Max Mueller—a great friend of India." From writings, by and on Max Mueller and from his correspondence, Prof. K. T. Pandurangi amply illustrated how great a friend of India Max Mueller was.

Then followed the address by Prof. Dr. Hermann Berger on "Max Muel-ler—what he can teach us." Dr. Berger presented a scholar's critical view of the subject,

In his presidential remarks, Prof. N. A. Nikam pointed out that three countries in the world, ancient Greece, Germany and India shared certain things in common. All the three had a metaphysical mind, a great love of music and love of Sanskrit. He however asked Indians to emulate the quality of industriousness which characterised the German nation.

The programme concluded with Vedic benedictions by Dr. N. S. Anantarangachar and a musical interlude by Shri K. N. Iyengar preceding the film show. The Bharatiya Vidya Bhavan hall was packed to capacity and some of the leading personages of Bangalore were present.

#### DELHI KENDRA:

THE Certificate-awarding function

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ages was held on December 8, 1973 in the Hall of the Kendra.

Shri Justice V. R. Krishna Iyer, Judge, Supreme Court of India, was the Chief Guest.

After prayer, Shri Jaisukhlal Hathi, Chairman of the Delhi Kendra, made a welcome speech.

In his address, Shri Justice V. R. Krishna Iyer observed that Indian culture had always been assimilative and welcomed noble ideas every quarter. He referred to the homogenising nature of Indian culture and stated that it was this catholicity of outlook that was the main reason for its survival through the ages.

Explaining that language was a medium of communication, he exhorted the awardees to develop in themselves a cosmic view of culture and for this proficiency in foreign languages was a pre-requisite. A knowledge of foreign languages would not only enable us to be aware of the developments in modern technology but also to appreciate the literary classics of that language. awardees had to be conscious of a new trust of bringing to the notice of the outside world the great values of Indian culture and also of interpreting the gems of other cultures to the Indian youth.

In his presidential remarks, Shri K. P. S. Menon emphasised that Indian culture was never one-sided. It looked inward as well as outward -inward to the glories of the spirit, and outward to the technological pro-He refuted the charge that Indian culture was ascetic or otherwordly. He emphasised that Indian culture aimed both at material prosperity and spiritual good.

The Director proposed a vote of thanks.

#### HYDERABAD KENDRA:

WHILE Israel is a fact and has come

Asian problem is linked with the formation of a new State of Palestine. said Shri N. V. Rao, India's former Ambassador to Scandinavia.

Shri Rao, who was speaking under the auspices of the Communicators Club of Bhavan's College of Mass Communication, said, India's port to the Arab cause had been found justified even in the attitude of West Germany, France and Britain.

The speaker said that India's support to the Arab cause stemmed from the point that no State could be created or justified on a religious basis. The policy also was in consonance with our policy of non-alignment, besides being dictated by our historic, commercial and trade links Arab countries.

S. Secretary. Ramachar, pleaded for a realistic and practical attitude to Israel, a resurrected nation. Shri P. N. V. Rao, Principal of the Bhavan's College, proposed a vote of thanks.

#### ROLE OF MASS MEDIA:

Shri V. K. Murti, Registrar, Jawaharlal Nehru University, New Delhi asked mass communicators to probe socio-economic impluses behind political decisions, as part of interpretative reporting of news.

Shri Murti, who was speaking at Bhavan's College of Mass Communication, also pleaded for ending the obsession with political news turning the focus on problems of rural people, who were the strength or weakness of the democratic structure.

The speaker, who formerly headed the Department of Journalism suggested Osmania University, official mass media to avoid raising people's expectations too high but to explain why achievements fell short of expectation.

Shri R. Ramachar, Secretary who to stay, a lasting colution sto the Westarapresided ticalled tien building a strong infra-structure to mass media organisations.

Shri P. N. V. Rao, Principal of Bhavan's College, expressed the hope that Jawaharlal Nehru University would develop a faculty of research studies on the working of mass media.

#### FAREWELL:

STUDENTS and staff of Bhavan's of Mass Communication arranged a public function to bid farewell to Shri Y. V. Ramana, on his retirement as Principal and to welcome Shri P. N. V. Rao who has taken over as new Principal. Dr. (Miss) Sarojini Regani, Director, State Archives, presided.

Prof. S. Bashiruddin, Head of the Department of Journalism, Osmania University, Dr. D. N. Varma, Deputy Keeper, Salar Jung Museum and Shri P. Seshadri, Lecturer, Evening College of Law, recounted Shri Ramana's academic record and his services as founder of the institution, and expressed the hope that Shri Rao would expand the activities and introduce organisational improvements.

The Bhavan's College presently offers diploma courses in Journalism, Public Relations and Marketing.

#### YQGA EXERCISES:

AS part of its programme to popularise the Yoga system of physical culture, the Kendra arranged a demonstration of Yogic exercises by a 77-year-old exponent, Shri Yeshwant Sinha.

Shri Sinha; and Shri S. Ramachar, honorary secretary of the Bhavan's Hyderabad Kendra, explained the value of the yoga methods to pro-mote physical well-being and mental poise for men and women of all ages.

The evening's programme included the screening of un film on Scimatian lerco Harbour Project, who presided,

M. S. Subbalakshmi's concert at United Nations, and another, a tourist promotion film, on Srisailam, in Andhra Pradesh.

#### MANGALORE KENDRA:

UNDER the auspices of the Mangalore Kendra of Bharatiya Vidya Bha-Sangheetha Vidhushi Champa Kalkura of Trichy gave a Carnatic music performance (vocal) followed by Bharat Natyam dance recital by her daughters Kumari Vrinda and Kumari Beena, December 12. The auditorium was packed to capacity and both the music and dance recitals were very well appreciated by the audience.

#### COMMUNICATORS' CLUB INAU-GURATED IN MANGALORE KENDRA:

THE Communicators' Club of the Bhavan's College of Mass Communication, Bharatiya Vidya Bhavan, Mangalore Kendra, was auspiciously inaugurated on November 17, 1973, by Shri Veerendra Heggade, Dharmadhikari of the Sri Kshetra Dharmasthala.

Prof. G. R. Krishna, Course Director of the College, gave the welcome speech in which he explained the activities of the College.

Sri Heggade called upon journalists to be precise and realistic in communicating any problems or incidents to help people comprehend lyse properly the state of He lamented that self-adand analyse vancement seemed to be the keynote of every individual these days. The growth of the nation was not being considered seriously by anyone. This, he stated, was only because of a lack of proper communication among the people and journalists have a lot to do to remove this gap.

Shri H. K. Panditaradhya, Chief Engineer and Administrator, Mangaobserved that there were three classes of journalists: whereas one class is what can be termed as the constructive class, the other as the destructive one, there is one category between these two. It consists of journalists who belong to neither category and hence who have the possi-bility of being led towards the positive class. Trained properly, the negaityes can at least be brought over to this middle level, if not to the positive one. He further remarked that iournalists were the moulders national integration and prosperity. They must always be constructive in their approach and communicate the truth and only the truth, he added.

Shri Madhusudan D. Kushe, Vice-Chairman of the Kendra and Chairman of the National Committee on Science and Technology on Consumer Industries, wanted journalists to strive hard to bring about complete social harmony in the country. Shri N. S. Deviah, General Secretary of the Club, proposed a vote of thanks.

A cultural evening, organised by the students, followed the programme. Shri Vasudeva Rao, a well known violinist, gave a Karnatak music performance and Smt. Sarojini Jagannathan rendered a couple of Tyagaraja Kirtanas. Kumari J. Chitra entertained the audience with some Meera Bhajans.

#### Ph.D. AWARDED:

SMT. NALINI MANOHAR CHA-PHEKAR has been awarded the degree of Ph.D. by the University of Bombay for her thesis on "Anandabodhachaya—A study". Smt. Chaphekar worked under the guidance of Prof. S. A. Upadhyaya in Bhavan's Post-graduate and Research Department.

RT. HON'BLE SRINIVAS SASTRI INSTITUTE OF PUBLIC AF-FAIRS & DEVELOPMENT ACTIVITIES:

A NEW organisation to spread the asi kulanion Difference Gangotri

teachings and writings of the late Rt. Hon. V. S. Srinivasa Sastri, has been founded in 1972.

Its main objectives are training citizens for democratic citizenship, particularly the youths in development activities such as public speaking, scientific study of public questions, civic service, educating the voters and the development of human personality with reverence for God.

The Institute's affairs are being managed by an influential Governing Body with Dr. Raja Sir Muthiah Chettiar, Raja of Chettinad, as Patron, "Kulapathi" Shri S. Balakrishna Joshi as President, Shri T. S. Narayanaswami, Retired Circulation Manager, The Hindu as Secretary General and Shri S. T. Vanchinathan as Joint Secretary.

The Institute has announced its proposal to publish booklets containing the unpublished writings on Rt. Hon. Sastri's life and work. If has conducted recently seminars addressed by eminent citizens on topical subjects such as "The Problem of the Aged in India", "The Search for enlightened citizenship" and "The Concept of a Central Government".

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The Institute proposes to conduct from January 12 1974, a Study Circle on 'Gandhiji's Autobiography' (English Version) and award prizes to the students who participate in the Study Circle and in an Oratorical Contest to be held after completion of this study on the subject "The Relevance of Gandhiji's Teachings for our modern youths".

#### KERALA KENDRA:

PROF. JOSEPH MUNDASSERY, Vice-Chancellor, Cochin University, inaugurated a regular extension service programme under the joint auspices of the School of Management, University of Cochin and Bhavan's College of Mass Communications, at the Bharatiya Vidya Bhavan, Frankulam, on December 15.

He hoped this joint venture would introduce to the public a comprehensive course in management studies.

Dr. M. V. Pylee, Director, School of Management, spoke on "Management and the common man", the first in the series of talks planned under the extension programme.

Shri R. Vasudevan Pillai, convenor of the programme, welcomed the gathering and explained the objects of the programme. Mr. Parameswaran of the Bhavan's College of Mass Communications, proposed a vote of thanks.

#### PARENTS' DAY CELEBRATED:

THE Parents' Day of the Kendra's Nursery and Lower Primary Schools was celebrated on December, 8 at a colourful function presided over by the Kendra Chairman Shri R. Madhavan Nayar, Shri Venugopal C. Govind and Mrs. A. C. Jose spoke on the occasion.

In the meeting the parents voiced their approval of the way the schools were conducted. A teacher-parent co-ordination committee was formed.

Earlier Shri R. Vasudevan Pillai, Hon. Secretary, presented a report on the working of the School.

After the meeting there was a grand programme of variety entertainment by the children.

### NARAYANEEYAM IN L. P. RECORDS:

SRI SUBRAMANIA SAMAJ, a social, cultural, educational and religious organisation of North Bombay, accorded public receptoin to His Excellency Shri K. K. Shah, Governor of Tamil Nadu, on the occasion of his releasing the famous Narayanneeyam in L. P. Records produced by HMV., at the Balalayam Temple, Chheda Nagar, Pestom Sagar,

The Sampoorna Narayaneeyam in L. P. Records with the original "Slokas" in beautiful "Ragamalika" rendered by Vidwan Shri V. Ramachandran (Disciple of Shri G. N. Balasubramaniam), has been produced by the HMV for the first time.

The set contains 10 discs and the Samaj ha? taken this opportunity to distribute the records to the public at a concessional rate. The net proceeds will be utilised for the construction of Sri Guruvayoorappan Temple of the Samaj.

The Samaj is constructing a Temple for Lord Vinayaka, Lord Subramania, Lord Dharma Sastha, Lord Guruvayoorappan and Goddess Durga with a multi-purpose Community Hall, Library, Medical Centre etc. The entire Temple is planned in blue granite stone with traditional Vimana, Gopura etc. The stone work of the Temple is in progress at Walajabad, near Madras. The construction work of the unique Temple Building at site will also commence shortly.

#### **GUNTUR KENDRA:**

A SYMPOSIUM on Valmiki Ramayana was arranged at the Bhavan's Auditorium on November 18, 1973. The function was presided over by Shri Karunasri Jandhyala Papaiah Sastry, an eminent Telugu poet, and Sriman Koganti Sitaramacharyulu opened the discourse. The main speaker of the day was Brahmabhushana, Vidya Pravina, Bhasha Pravana, Sri Rambotla Lakshminarayana Sastry.

The speakers of the evening were introduced to the audiance by Prof. S. V. Joga Rao. The discourse mainly dealt with Sri Rama as the hero of Ramayana portrayed by Valmiki.

Ple, Chheda Nagar, Pestom Sagar, man of the Kendra, proposed a vote Chembur, on December 195, har 1973 varance thanks and presented a purse of

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Rs. 116/- and a shawl to Sri Ramabhotla Lakshminarayana Sastry.

#### SRI KALIDASA JAYANTI:

A MEETING was arranged on November 20, in connection with Sri Kalidasa Jayanti. The function was presided over by Dr. Prasadaraya Kulapati and speakers were Shri Jammalamadaka Madhavarama Sarma and Shri Ramabhotla Lakshminarayana Sastry.

The speakers of the evening were introduced to the audience by Dr. Panduranga Rao. The speakers dwelt upon the personal eminence of Kalidasa and his magnificent works. Shri V. Bhanumurthy, Vice-Chairman of the Kendra, suggested that serious thought be given for the propagation of Sanskrit which is the treasure house of knowledge not only for India but also for the whole world. He assured them that the Bharatiya Vidya Bhavan will play its due role in this regard.

The function came to an end with the proposing of a vote of thanks by Shri U. G. K. Sarma, Treasurer of the Kendra.

#### SWAMY HARIDAS IN CITY

SWAMY Haridas, disciple of Sadguru Sri Gnanananda Giri Swamigal of Thapovanam, Tirukoilur has been recently in the city to give musical discourses on various religious topics. His series started at Matunga on November 2, 1973 with a discourse on "The Lord in the eyes of His Devotees" and later on "Glory of the Saints" in Chembur. Thousands of devotees thronged the places of his discourses and partook of the religious repast provided by him. These programmes, (on other subjects too) which later were conducted at various other suburbs of Bombay like Wadala, Khar, Goregaon etc., were intended to raise funds towards the construction of Sri Gnanananda Seva Samajam Building at Madras.



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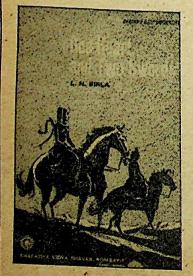
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Shri Dharmsey M. Khatau, President of the Bhavan, addressing the press conference on December 16, in Bombay, on the eve of the 35th year celebrations of the Bhavan (Left to Right): Shri S. Ramakrishnan, Executive Secretary of the Bhavan, Shri Jaisukhlal Hathl, Vice-President, Shri Dharmsey M. Khatau, President, Shri Pravinchandra V. Gandhi, Trustee, and Shri Ajit Sheth, Convenor, Cultural Activities Committee.
At right extreme in the background is Shri V. A. Madhavan.



Swami Ranganathananda Ramakrishna Mission speaking during the week-long series of lectures by him on Vivekachudamani Sankaracharya which began on December 17 at the Central Bhavan's Kanji Khetsey Sabhagriha, Bombay.



Prof. J. H. Dave, Hon. Director of the Bhavan, receiving, on behalf of the Bhavan, a portrait of Max Mueller from Dr. Heimo Rau, Director, Max Mueller Bhavan, Bombay, at a symposium held at the Bhavan on December 13 to mark the 150th Birth Anniversary of the great German Indologist.



At the symposium (Left to Right): Prof. S. A. Upadhyaya, Dr. Heimo Rau, Dr. T. G. Mainkar, Dr. S. N. Gajendragadkar, Prof. J. H. Dave, Chairman, Dr. Paul Thieme, Prof. M. F. Kanga.

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Shri K. P. S. Menon, former Indian Ambassador to Soviet Russia, addressing the awardees at the Certificate-awarding Function of the Bhavan's Academy of Foreign Languages in New Delhi on December 8. Others (Left to Right) are Shri B. R. Kulkarni, Director, Bhavan's Delhi Kendra, Shri V. R. Krishna Iyer, Judge, Supreme Court and Shri Jaisukhlal Hathi, Chairman of the Kendra.



Shri V. R. Krishna Iyer speaking on the occasion.

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A group dance by children of the K. G. Class in progress at the Parents' Day celebrations of the Kerala Kendra's Nursery and Lower Primary Schools on December 8 at Ernakulam.

A section of the audience enjoying the fare presented by the children.



President V. V. Girl pinning the Veer Chakra medal on Lt. Col. N. N. Rawat of 166 Field Regiment for his conspicuous bravery in the Western Sector during the Indo-Pakistan war of 1971, at an investiture ceremony held recently. Lt. Col. Rawat is the elder brother of Shri A. N. Chaturvedi, Deputy Registrar of the Bhavan.



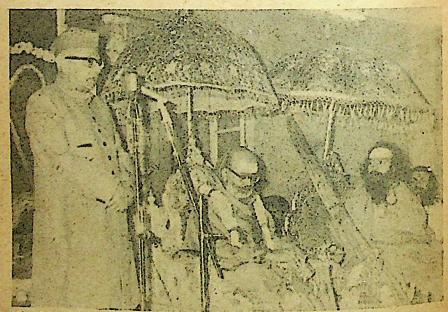


Dr. Wilifried Stache, Director of the Max Mueller, the celebrated speaking at the 150th Birth Anniversary of Max Mueller, the celebrated speaking at the 150th Birth Anniversary of Max Mueller Bhavan, German Indologist, organised jointly by the Max Mueller Bhavan, German Indologist, organised jointly by the Max Mueller, the celebrated Bhavan, German Indologist, organised jointly by the Max Mueller, the celebrated speaking at the celebrated pointly by the Max Mueller, the celebrated speaking at the celebrated speaking at the celebrated pointly by the Max Mueller, the celebrated speaking at the celebrated speak

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Prof. Joseph Mundasseri, Vice-Chancellor, Cochin University, inaugurating Extension the Service Programme, jointly organised by the School of University Management, Cochin and the Bhavan's College of Mass Communication. on December 15 at Ernakulam. To his left is Dr. M. V. Pylee, Director, School of Management, who spoke on "Management and the Common Man."



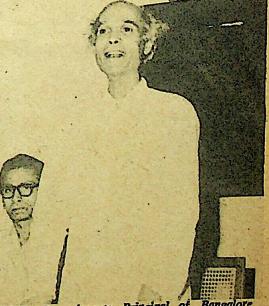


Vice-President Shri G. S. Pathak speaking on the importance of Gita at the Gita Jayanti Mahotsav at Delhi recently. Also seen are H. H. Jagadguru Sankaracharya of Dwarka (Centre) and the newly installed Jyotirmath Sankaracharya Swami

CC-0. Sugunananda Sarasmati (Right). Digitized by eGangotri



Smt. Shyamala G. Bhave providing a musical interlude at the 150th Birth Anniversary of Max Mueller celebrations at Bangalore on December 20.



Prof. Gopalakrishna Rao, former Principal of Bangalore Ayurvedic College introducing Dr. S. Rajagopal who spoke on "Maternity and Child Welfare" at the Bangalore Kendra on — Maternity and Con December 14.

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Shri Karunasri Jandhyala Papaiah Sastry, an eminent Telugu poet; speaking at the symposium on Valmiki Ramayana on November 11, 1973, at the Guntur Kendra.



Shri V. Bhanumurshy, Vice-Chairman of the Guntur Kendra, presenting a purse to Shri Ramabhotla Lakshminarayana Sastry in recognition of his scholarship, at the symposium.

Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Bombay 7, at Associated Advs & Persi/Bombay-B4-B1May-20 VIATAIDAGE ABSOCIATE Edignized Layer Associated Advs (April 2014) Ed. K. Subbarayan

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